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THE PACIFIC

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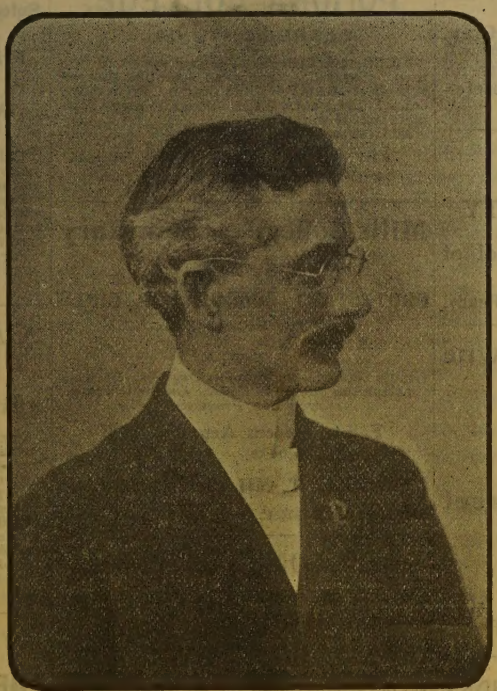

REV. FRANCIS W. REID,
Pastor at Paso Robles.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 21 June; 1900

Influence.

"Never a word is said
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears."

A very timely paper was read by the Rev. S. M. Freeland of Seattle at the Monday meeting of the ministers of San Francisco and vicinity, on the subject "The Demand of the Times on Ministers and Churches." It was said that the bringing of the new life into the hearts of sinful men is the heart of Christian work, and that whenever churches turn aside from this central thing their strength departs from them. The Church, it was maintained, could not meet the demands upon it by turning itself into a reform club. Its specific task is to bring God to the individual and the individual to God; and then, through the implantation of the right spirit in individuals, will come those influences which will right that which is wrong in the world. As to doctrine, Mr. Freeland said that a man's belief is not a minor matter, for out of belief comes character. The earnest preaching of the central truths of the gospel was urged. The lack of the sense of sin, everywhere so manifest, was deplored. The love of God was mentioned as "a righteous love," and in it there is a deep hatred of sin. Christ, it was said, spoke of the wrath of God, and so should the Christian minister, for fear will at least make a man pause and think. In the discussion which followed the reading of the paper there was great unanimity of opinion. One speaker put it nicely when he said that there was an appearance of a demand for a preaching with Christ left out, but no actual demand. And the conclusion of it all was that the truths which our fathers emphasized were the truths which we must emphasize if we are to bring any life-giving message to the world.

If the people of the United States were to be questioned concerning the authority of the Queen of England, in all probability a large number would answer that considerable authority is vested in the Queen. This would be contrary to the fact. The constitutional monarchy in Great Britain reduces the element of personal sovereignty to a minimum. Says W. T. Stead in a current magazine article: "The Queen reigns but does not rule. . . . For two hundred years no British monarch has ventured to refuse to accept every law passed by both houses of Parliament. The Queen is as much bound to obey the law as the meanest of her subjects. She can not interfere with the courts of justice, great or small. . . . Everything is done in her name, but the whole authority nominally vested in the crown is really exercised by Ministers, who are absolutely dependent for their continuance in office from day to day upon the support of a majority of the House of Commons." Nevertheless, it is said that the position of the Queen is one of immense influence. This is owing to the opportunity which is hers of "counseling, persuading, and sometimes even coercing her Ministers to adopt her view of a question." It is this mistaken idea of English government that makes many people in this country, jealous of the liberties of the people, denounce Great Britain in her attempt to extend her sway in so many quarters of the globe. They are not aware that the people of Great Britain live under a government about as beneficent and about as well calculated to advance the general interests as our own. The present writer will never forget a remark made in San Francisco last year by one of the delegates to the International Congregational Council. That delegate claimed that in Australia they lived under a rule as desirable in every respect as that under which the people of the United States lived; and that if the

American people were now an integral part of the British empire there would be no desire on our part for anything different. Quoting this remark not long ago, and acknowledging that there was considerable truth in it, the writer was asked if he were an Englishman. No, not an Englishman, but able sometimes to recognize a good thing when he sees it, and willing to give due credit even to a nation that has not always done the fair thing by our beloved land. No candid man can help admitting that England's good deeds far outnumber her bad deeds—even to America. And she has not taken under her care, during the nineteenth century, any race of people without greatly bettering their condition, and by so doing advancing all the interests of our world-wide civilization.

The Son of God Goes Forth to War.

A new map of the world is rapidly forming. Fresh political combinations are supplanting the old. A re-distribution of the earth's surface is taking place. History records nothing like it, upon a scale so vast, with a significance so solemn. The nineteenth century is more wonderful in this respect than that which witnessed the massing of the Roman empire. These claims have been repeated so often that to many they will seem the merest commonplace. In reality, however, the fact is a marvel which few of us have even begun to appreciate. See how the case stands. There are, first, the changes which have been wrought by steam and electricity, the two most characteristic instrumentalities of the century. How they have almost annihilated space, brought the far-away near, and made neighbors of the antipodes, need only the barest mention; yet, in view of the part they seem destined to play in the impending transformations, they must not be overlooked. To be most seriously considered, also, is the extent to which light is pouring in upon the dark places of the earth, and hermit peoples are being brought into touch with the larger humanity. The pressure of modern civilization is too strong to be resisted.

Again, we note how the discovery of gold has unlocked the frozen North and peopled the solitudes of the wandering Esquimaux with an eager, restless throng of Argonauts. The Dark Continent yields to similar constraint, and reluctantly discloses its secrets to visitors from the outer world. Western nations already hold much of its territory within their grasp. There are "spheres of influence," or colonies, along its entire coast-line, and even at its heart, where Stanley waged his battle with death, a modern state has been projected. England boldly conceives of a "Cape to Cairo" railway, joining its two dependencies, with spurs running far into the interior, to bring forth its commercial treasures. Russia, in the far north, steadily pushes toward completion its great trans-Siberian railway, with divergent lines reaching adjacent territory, both north and south; planting colonies here and there along the route; and sends its throbbing life from the heart at St. Petersburg to the extremities at Vladivostock; lays one iron-clad finger upon Corea, and another upon China's northern province; bears down upon Turkey for its coveted outlet to the Mediterranean; holds Persia in its grip as a vassal; masses troops upon the borders of Afghanistan, within striking distance of Herat; and ominously crowds hard upon England's Indian possessions. Germany follows up its diplomatic victory in Turkey with railway "concessions" to parallel Russia's Asiatic communications; plans for a navy of magnitude to correspond with its military arm, and dreams of a colonial empire as world-embracing as that of its English cousin. Even the United States emerges from its self-imposed seclusion, to take position among the "great Powers" and to bear its part in determining the character of the world which is to be.

See now the picture which is presented as these words are written: Six great nations, the foremost military powers of the world, stand about the doorway of distracted China, even pressing towards its throne-room; eagerly watching its convulsive movements, in doubt whether the result shall be political death and dismemberment, or rehabilitation under conditions bringing it more into line with the spirit of modern civilization.

There is this to be noted, also, regarding these representative nations, that they all acknowledge practically the same ideals of national life, and recognize the same great ethical principles of conduct. With one exception (Japan, which is really moving in the same direction), they are all nominally Chris-

tian nations, owning the sovereignty of Jesus Christ and professedly following his leadership.

The situation is significant and cheering. The dominant forces in the world are Christian forces. Other governments are decadent. Those marshalled under Immanuel are in the ascendant and are the influences under which the new partition of the world is going forward. It is to be characteristically Christian, if not, in the distinctive sense, evangelical. Its controlling ideas, in fact if not in form, are to be Christian ideas. The situation is hopeful also in this respect, that among professedly Christian peoples the movement is strongly toward a more pronounced adhesion to the person and doctrine of Jesus Christ. This is the unmistakable trend of events; and in it we mark the evidence that the Son of God is leading forth his hosts to conflict.

That which is now going forward is of the nature of grand strategy. Hitherto there has been skirmishing; now the decisive battle is to be fought, in preparation for which the great Commander is mustering his forces, maneuvering for positions, bringing up supplies, and infusing more of his own sublime enthusiasm into his troops. Such preparation is the most important factor in the impending conflict, and the carefulness of our Leader is the pledge of success. He has never lost a battle and his victory in the coming one is assured. Certainly it can not fail, if only his soldiers can be kept from falling out among themselves and wasting in suicidal quarrels that strength and those material resources which ought to be directed against the common foe. But even that, though it may delay, can not wholly defeat the Commander's purpose. His campaign is too carefully planned; his own glorious personality counts for too much to be the sport of circumstances. And so, in all the incompleteness of the present, we may raise the shout of "Hallelujah!"

The Sunday-school in the Unitarian church of Oakland has been abandoned. The Pacific Unitarian says that "Mr. Mills regards the Sunday-schools in general as poor imitations of a poor original." Accordingly, the College of Ethics and Religion has been instituted in his church to take the place of the Sunday-school. It is a poor substitute, and the lives of those adopting the substitute will show it after a while.

Notes.

California Christian Endeavor statistics show 193 societies in Congregational churches. Of this number 63 are Junior and eight Intermediate societies. The total membership is 5,993.

Among the Junior Christian Endeavor Societies reported on the Mission Roll of Honor at the recent State convention were the following in Congregational churches: Pilgrim church, Pomona, San Diego First, Los Angeles First, Highlands, Oroville and Claremont.

The Pacific Ensign, the California W. C. T. U. paper, says concerning the recent Pacific Coast Congress: "It was an inspiring conference, and by far the most inspiring thing about it was the men who composed it. With such ministers as leaders the true interests of the Pacific Coast are bound to forge their way through all obstacles. No W. C. T. U. woman who looked these men in the face will ever again feel that we are without helpers mighty in word and deed."

The Rev. David Wirt, for more than half a century a faithful preacher of the gospel, died in Oakland last Saturday, at the age of seventy-nine. Mr. Wirt was for nearly all his life a pioneer preacher. Beginning in Ohio, he passed to Michigan and thence to Illinois; later to Dakota, and then to Washington, coming from the latter State to California about ten years ago. He not only labored in the gospel himself, but he raised up those who are now carrying on the good work in needy and distant regions of the earth. One daughter is a missionary in Siam, and one of his sons, the Rev. Loyal L. Wirt, is, as Home Missionary Superintendent in Alaska, laying the foundations for a great work in that rich portion of our national domain.

The Rev. Dr. D. Z. Sheffield arrived in San Francisco Tuesday en route to China. Dr. Sheffield came to the United States about a year ago, and now returns to the work in China. But to just what point he scarcely knows. The buildings of the college at Tung-Cho, of which he is the president, are in ruins and his co-laborers are shut in at Peking, whither they fled for protection from the Boxers. It is likely that Dr. Sheffield will go to Shanghai, where a meeting of the Bible Revision Committee of which he is a member will be held, unless the trouble now in China should make necessary the holding of that meeting in Japan. He regrets very greatly the delay on the part of the nations in a movement to quell the disturbance in China, which is now assuming mammoth proportions. Especially does he deprecate the apathy of our own nation in this matter.

The removal of Andover Theological Seminary to Cambridge, and an affiliation with Harvard University, are matters receiving considerable consideration by those most intimately concerned. The New York Times says: "The seminary is not poor, having an endowment approaching $2,000,000, but the number of its students has been steadily decreasing in recent years, and it has been decided that a change, if only of location, is necessary. The present purpose, as reported, is to move to Cambridge and then merge the seminary with the divinity school, associate it with the university in some less intimate way, or continue it on an independent basis and trust to proximity alone to win back departed favor. The existing situation is well-nigh desperate. Last fall only five men enrolled themselves at Andover, and the student body numbered but twenty-three. This pathetically minute band commanded the services of nine professors and three lecturers. Legal as well as theological complications may hinder the carrying out of any of the suggested plans, as much of Andover's property came to it under stringent conditions imposed by the donors."

Whitman College graduated a class of six young men this year. In his address at the Memorial Hall dedicatory exercises Dr. O. W. Nixon of Chicago spoke concerning the self-sacrificing spirit of the Rev. Dr. Cushing Eells and Mrs. Eells, who laid the foundations of the college. "Dr. Eells was not only poor, but those who backed his enterprise were poor, and the country new. But the resolve was made. From the American Board he bought on credit the old farm which Whitman had cleared, and set about his task. Year after year he plowed and sowed and reaped, six days in every week, and on the seventh preached a free gospel up and down the valley. The noble wife, entering fully into the spirit of the work in hand, sat at her spinning wheel, labored in her dairy and from sales of chickens and eggs added weekly to the little store. Thus the struggle for a start for Whitman College went on for years upon the old farm, before there was enough money even for a beginning." Dr. Nixon in his address paid a beautiful tribute to Dr. Marcus Whitman, of whose achievements this educational institution is a memorial, and the name of Dr. Pearsons was linked with that of Dr. Eells—the latter the founder, the former the savior of the institution. Dr. Nixon, by his writings, has done much in the bringing of the college to what it now is, and it was especially fitting that he should be present and give the dedicatory address.

The grand jury now sitting in Queen's county, New York, opens its daily sessions with the reading of the Bible. The old Book is all the while making a larger place for itself in the world.

Chronicle and Comment.

For some time the largest freight engine ever constructed up to the year 1900 has been in use on the Illinois Central railroad. It weighs 118 tons. But now the Pittsburg and Lake Erie railroad has one weighing 120 tons.

If every cherry tree in California were worth to its owner what one tree in Green Valley was to its owner this year cherries would be king here. It produced 1,017 pounds, which, selling for four and a half cents a pound, brought $45.76.

It is to be hoped that the decision of the San Francisco judge, holding as illegal in California marriages contracted in Nevada in evasion of the law prohibiting the marriage of a divorced person within one year from the time of the decree of divorce, will be sustained by the higher courts. The California law is a good one, and it should be so safeguarded that no one wishing to remain a resident of the State will violate it.

A Kansas woman, with the belief that God was directing her so to do, walked into five saloons in the town of Kiowa, and with brickbats smashed the mirrors and other furniture in every one of them. She chose an early morning hour for her raid, when help was not available to resist her. That is not the best way to smash the saloon, but is very effectual so far as it goes. It will do in Kansas, perhaps, where the saloon is an outlaw. When we consider the good work the W. C. T. U. has been doing for many years among the young, we believe that the time will come in the twentieth century when public sentiment will be such as to smash the saloon in the right manner all over our land.

A Jewish pauper is almost unknown in the United States. There are poor people among the Jews, but such is their system of charity that they are not allowed to become paupers. They help the poor in very practical ways to better their condition. Among the organizations for this purpose is one in New York city known as the Free Loan Association. It loans small amounts without interest and has been the means of starting in prosperous business on a small scale several hundred persons. The losses through dishonest borrowers are very small. This "help to self-help" plan is one to be commended. If it is good for the Jew it is good for other races. And its excellent working among that people is beyond question.

Nathan Hale, the martyr spy of the American Revolution, is to have a perpetual memorial in the little school house in which he taught his first school after graduation from Yale College in 1773. It was dedicated as a permanent memorial at East Haddam,

Conn., on the one hundred and forty-fifth anniversary of his birth. The building does not stand on the exact spot on which it stood in 1773; but it is not far removed, and a bronze statue of the martyr marks the original location. At the request of General Washington the young, heroic captain went into the British camp on Long Island to make notes and sketches; a tory relative recognized and betrayed him, and in a few hours his life was taken at the hands of the British authorities. His last words, "I only regret that I have one life to lose for my country," will live forever as an inspiration to patriotic endeavor.

Considerable has been said during recent years of the danger of contracting tuberculosis by the use of milk from cows thus diseased. An able article on this subject appeared recently in the Country Gentleman. Its author, Dr. Edward Moore, claims that it is only infrequently that milk from tuberculous cows contains bacilli, and that when it does it cannot produce tuberculosis in the person drinking it. Among the persons quoted in support of this position is Professor Conn of Wesleyan University, who says: "From the fact that primary intestinal tuberculosis is rare in man, and because it is probable that the germs producing human and bovine tuberculosis are not identical, there is good reason for believing that the danger of contracting tuberculosis from drinking milk has been greatly exaggerated." Dr. J. G. Adami, Professor of Pathology in McGill University, Montreal, is quoted as follows: "There may be present in the milk a bacillus which microscopically is indistinguishable from the true tubercle bacillus, and which when inoculated into guinea pigs produces a disease and frequently death, with symptoms very similar to those of true tuberculosis; but to animals other than guinea pigs this bacillus is not harmful, and probably has no effect on man."

The Rev. Dr. A. E. Dunning gave an address at the annual meeting of the Home Missionary Society on the subject, "The Appeal to the Large Givers." He said in this connection: "This Society is cultivating fields planted by heroes, who buried themselves as grains of wheat in the soil of these fields. It is building churches and schools where Marcus Whitman and men like him have poured forth their blood. It has a long list of heroes on its roll, who have molded great States; such men as Atkinson in Oregon, Ward in South Dakota, Simmons in North Dakota. These men died for their country as heroically as ever men died on fields of battle. I could name many such, some laboring still, looking for no pecuniary reward, with ideals born of purposes like that of the Son of Man, working them out patiently, with unfaltering faith. I know such a home missionary, who refused an assured income of $8,000 a year in business and took a meager support for himself and his family, mostly coming at uncertain times and offered to him as a dole of charity. We need business men who give as such men give." This is one of the great needs of the day. If the funds were forthcoming for the work, the workers, ready to sacrifice and endure, would spring up on every hand.

Our Boys and Home Missions.

Among the many interesting addresses at the annual meeting of the Home Missionary Society in Detroit was one by Mrs. James J. Hill of Salem, Mass. It was on the theme "Our Boys and the Future of Home Missions," and was given before the Woman's Department. Our Pacific Coast boys will have great missionary problems resting upon them ere long, and so we send this valuable address out into the homes with the hope that it will be the means of enkindling a new missionary enthusiasm for foreign land as well as home land. It was, in part, as follows:

"The American boy has important problems to solve. As, for example, the negro question. We have worked at it for more than thirty years and there are still many unknown quantities in it which can only be eliminated by the coming man, the present boy. The Filipinos will not all have become honored and honorable citizens of our nation before the boys of to-day shall be invited to sit in council with their fathers to help in working out the best plan for the enlightenment of these islanded people. And our own blessed country, this very land, beautiful with its overwhelming prosperity, its wellnigh uncounted immigrants, will have need of clear-sighted, clean-working minds, to govern and guide its unprecedented development, which can be supplied only by those persons who are now boys. The very inheritance we are preparing to leave them is itself the reason for preparing them for its responsibilities. Not alone in the political realm have the boys an important work awaiting them, but as well a religious work of great magnitude has been developed partly as the outgrowth of our unrivaled prosperity, so that even the political side of our national problems cannot be properly and safely handled without the intermingling of religious influences and the understanding of religious conditions. The boy of to-day has special need, then, of care and consideration, even more than had the boy of a generation ago. As General Harrison has recently said, "There are now few quiet places." Boys have scant time for meditation. The restful, worshipful, life-lengthening Sabbaths of a score of years ago are hard to find and very hard to secure. What wonder that boys become fast when all the world is hurrying! There is little doubt but that the boy of 1900 will have some training and development, but the anxiety is re-

garding the direction which that training shall take. Some will be trained as athletes, to make the high jump, to row with the college crew, to be heroes of the baseball or football field, or "to outrun that other disciple." Some will be trained to become the money kings of the new century, some to develop the incomplete electrical discoveries and inventions, some to be law makers and rulers of the people. But who, oh, who, shall carry on the blessed work of evangelizing the homeland? That is a matter of vital importance to us, and needs our most earnest attention. In the first place, a home missionary influence wants to pervade the atmosphere of the church, the whole church, through all the rank and file of the membership. It is not enough to get a few adherents and call them the advocates of this cause, but it is important to make the church a prevailing home missionary type and cast. Not to include those merely who are inclined by their lineage and antecedents and reading, or some accident of companionship, to take up this work, but to have it pervade the texture of the whole body of the church. There are a good many pastors who give their churches a distinctive type. Looking back over long pastorates, it is impossible to see what this type is. Sometimes it is a specialty of benevolence; sometimes a warm atmosphere of welcome; sometimes a special influence toward education and educational institutions, and the boys are stimulated toward college on the principle of "like priest, like people." So it is possible to have the home missionary type the prevailing one. We are not to select a few individual boys whom we may think would become home missionaries, but in all the boys must be kindled an enthusiasm for home missions, and then we may safely leave the form of its expression to be the story of the coming years. Some of our boys will give themselves, some will give their money. This is the "absorption-by-environment method," so popular among educators. Many lovers of boys and of the homeland have been enabled, by their faithful work, to show that it is altogether possible to awaken a real enthusiasm for home missions in the hearts of our little lads, and it is even easy to interest them in our cause. It has been found that there is a innate patriotism, a sort of a Star Spangled Banner Americanism in our average boy. You cut him up and the pieces would be sections of the Fourth of July. He is sure to be interested in stories of the frontier and of the development of the new States as they are added to the Union, and the steps are few and easy from patriotism to home missions. Christian patriotism means home missions. It is important to treat boys as partners in your studies and work for home missions. We would not, of course, call them kids, but we must be careful not to think of them so, for they are quick to interpret our feelings toward them without the medium of words, and it is certainly remarkable to see how much they really do help to solve their own problems. They are often their own best helpers, and a sympathetic leader may find her best success in following out some of their suggestions. It has fallen to my lot to make a special study of boys for 20 years, and they give, toward our benevolent causes, out of all proportion to their number, years and ability. They frequently, like the lad of the miracle, give all they have. I have known of a boy to have a dime and only a dime; but his contribution was ten cents, and when the giving was over he had nothing. They seem to enjoy giving, too, and do it not of necessity nor grudgingly. This love of giving, when once awakened, must be made to grow by training, and not lost, like piano lessons, from want of continuous practice. It were a pity to allow a generous boy to develop into a niggardly man simply from lack of training. The very force of habit helps, and encouragement to inventiveness for the Lord's work brings great results. Boys love concrete giving. They like to know where their money goes and what it accomplishes. Details arouse their sympathy and love. I have learned of some children who took no interest in building a mission chapel until they were allowed to buy the rope that swings the bell, and now they want to know about the whole enterprise.

In a recent interview concerning missionary work in Japan Rev. W. L. Curtis said: "Perhaps few Americans know that the President of the Japanese Diet, corresponding to the House of Commons in England, is a firm and active Christian. He was converted while on a visit to Europe and America, by the force of the example of Christian statesmen of the Gladstone type. The editors of the two leading Japanese newspapers are also Christians, and likewise the captains of two of the largest warships in the navy. Admiral Watson and Captain Forsythe of the cruiser "Olympia," while in Japanese waters, visited some of the Japanese churches and made earnest Christian talks. These words from men of such prominence have a wonderful effect in Japan, and arouse attention throughout the entire nation."

The Rev. Dr. John Scudder, who died in India last month, was a son of the Dr. John Scudder who was the first medical missionary sent to that country by the American Board. Deceased was an uncle of Rev. W. W. Scudder of Alameda.

The Rev. C. R. Brown has been elected one of the Vice-Presidents of the Congregational Home Missionary Society. General O. O. Howard was re-elected as President.

Sparks from the Anvil.

By Dr. Johns D. Parker.

Christ says "the first shall be last and the last first." This utterance was made in summing up the parable of the laborers who were sent at different hours into the vineyard; but it evidently has a wider meaning. It is a general truth in the divine kingdom, where the decisions of the final judgment shall reverse the conclusions of this world. The rich man was clothed in purple and fine linen, and fared sumptuously every day, while the poor man desired to be fed with the crumbs that fell from the rich man's table, and the dogs came and licked his sores. When Lazarus died he was carried by angels to Abraham's bosom. When the rich man died he was buried, probably had a great funeral, but soon lifted up his eyes in hades, being in torment. In this world men are counted first when they have noble birth, high station, great wealth, up his eyes in hades, being in torment. In the divine kingdom, faith, humility, personal purity and loving service will count the most in the estimation of the Judge of all the earth. In this world men live in palaces, are clothed in rich garments and fare sumptuously every day, who will probably have grand funerals; but soon, in the words of the Master, will find themselves in torment. But how many poor, distressed souls in this world will be carried by angels to Abraham's bosom!

* * *

Among men of the same race, living in the same country, and perhaps in the same family, there is a radical difference in their nature. Some naturally look up and are aspiring, and demand the best things to be obtained in life. Other men plod along, with their heads bowed down towards the earth, and are satisfied with anything that comes along. They seldom see the stars and never think or dream of the celestial orbs. Common food satisfies their appetite, and coarse garments, sometimes soiled and tattered, make up their wearing apparel. They never own a real home, but will live in a hut beside a marsh or a frog-pond, and cultivate a little patch of truck for a living. They think they have no mission in life, and when they die few people miss them. They occupy a very small space in life, which might have been smaller and given to better things. Such persons are not lawgivers, or philosophers, or philanthropists, and never found institutions or advance civilization. Other men look up, and have a noble dissatisfaction with the commonplace things of this world. They dream dreams and see visions. Such aspiring persons have what may be called a home. They build their home on some beautiful roll, overlooking a valley, or perchance some silver lake, and surround it with a lawn and trees and flowers. Within the home one finds books and pictures and specimens, and hears music. They dream dreams and see visions. Philosophy has charms for them, and they live much in the ideal world. It was said that a certain philosopher lived nearer the stars than any other man in his city. Some men seem to arrive in Paradise before they leave this world. Christ said, "The kingdom of heaven is within you." But we must all acknowledge that all men can do better than they do. There is a spark of celestial fire in every man, but some never make it glow. A college president said that men seldom develop more than five per cent of what nature gave them.

* * *

Some humorist ought to collect the data for a monograph on the ignorance of people in all the ages and publish it. In ancient times people did not know whether the sun and moon were as large as cart-wheels or not, and they supposed the stars hung from the dome of heaven on golden chains. Some people in modern times do not show much intelligence. A gentleman was speaking of the coming eclipse, when he was asked if it was *dangerous*. One man said an eclipse was not so wonderful, after all, when we remembered "the moon was always eclipsed except at the full." One man went to sleep charging his wife to awake him when the eclipse began. Waking up after the eclipse was over, he wondered why his wife did not awake him in time to see the eclipse. She said there had been no eclipse of the sun. She looked out, and all she saw was "the new moon hanging in the east!" A publishing house is printing a *de luxe* edition of "Pilgrim's Progress." A clipping agency wrote a letter to John Bunyan, Esq., offering to make collection of the press notices of his book, and mailed the letter to him, care of the publishing house! Such things remind one of the farmer who said he had two dogs, a large dog and a small dog. He said the large dog did not know anything, and the small dog did not know half as much as the large dog. A woman returning from church was asked the subject of the sermon. She said she could not recall the sermon, but the text was from the book of Jerusalem.

* * *

The writer has recently been reading the charming "Recollections of a Nonagenarian," by Dr. John C. Holbrook. It must be admitted that the only true biography of a man is an autobiography. Who can portray the true inner man, the real man, whom the reading public want to know, except the man himself? Think of a man who introduced Henry Ward Beecher to public life. The book has a peculiar charm about it, that is not lessened in effect by its evident transparent truthfulness, and the modesty of the author.

* * *

Recently the writer spent a delightful hour

in conversation with a very distinguished botanist, who, among many other things, mentioned several plants that show such persistence of nature that they will blossom in this latitude, or show signs of life at other seasons than the regular times that nature has fixed for inflorescence. He said: "The *Hepatica* selects March as the season for profuse blooming, but if the wooded hillside is free from snow in January the lover of this beautiful plant has but to remove some of the dead leaves with which it is covered to find it in flower. The dandelion and chickweed belong to the list of April blooming plants, when they can be seen in profusion. It it not uncommon, however, to find spare specimens of both these plants in bloom every month of the year. The white maple is the earliest among the trees to put forth its bloom, frequently unfolding its flowers in February. The buds are so far advanced the previous autumn that, by the stimulus of a few warm days, some of them will burst their protecting winter covering and appear in flower in October. The floral season in this latitude for our wildings ends with October. As if waiting for the entire floral procession of the year to pass, the witch hazel, seeking to be the last to receive admiration, does not usually display its delicate petals till November, and frequently remains in bloom through December and January.

What fitting analogies are found in such persistently blooming plants to the true Christian's life that shows vitality at all seasons. The sky over the Great Prophet's head was brass and the earth was iron; still, how faithfully he was ever in his work as a prophet. When God told Jeremiah to gird up his loins and arise and speak, he prophesied until all the people took him, saying, "Thou shalt surely die." "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." A live Christian shows vitality at all times; during the revival, and when there is a declension in faith. What lessons we may learn from the flowers!

East Orange, New Jersey.

The Worth of the Ecumenical Conference.

Warren F. Day, D.D.

The recent Ecumenical Conference in New York was costly in time, money and vital force. This was understood at the outset, and the task was begun with the profound conviction that the undertaking would be worth the cost required. But when the last footfall had ceased on the outer steps, the lights had been turned out and Carnegie Hall was silent, the question grew, "What will be the worth of what was wrought by this vast assembly?"

The answer is both near and remote. That which will be of greatest value probably at this time lies out of sight. He is very young, or unborn, who will be able to tell the entire story. The people to be most affected may now be least suspected. Commercially, it can never be estimated; not till we can sweep up music with a broom, catch the sunshine in a basket and put a price on a sublime thought. Nor can its moral worth be tabulated till human eyes can follow each swelling wave of emotion, conviction, inspiration and enthusiasm which is reaching round the earth from that gathering, or the mathematician can measure the dimensions of the enlarging faith and courage awakened by its scenes, songs, discussions and disclosures. Its trumpet call will sound far out into the opening century. But though we are too near the Conference to see more than a section at a time, some estimate may be made of what has been accomplished. We attempt a brief statement.

While to those who participated in those thronged sessions the worth must vary according to the individual, as in a trip to the Yosemite or Columbian Exposition, few of those interested in foreign missions will not find themselves enriched for life by what they caught and carried away. Sitting in the presence of several hundred devoted men and women fresh from their distant fields, hearing their voices pleading as only those with their passion for saving the lost can plead, the Master's work beyond the seas must have a new reality and mightier significance.

And who can estimate the worth of those days of fellowship to the toilers in dark and secluded places? What a meeting it must have been to those who, drawn together by the ties of a peculiar kindredship, hungered for a sight of each other's faces! It will not be as lonely for them after their return. They will carry with them a quickening sense of the strength and magnitude of the whole army of the Lord. A new wireless telegraphy is bringing them into closer touch.

Widening in its range, this Conference must be of exceeding value in the public attention secured. Foreign missions has a hearing in the parliament of nations. The most desirable information has been given on a scale and with an attractiveness hitherto impossible. With thoughtful men everywhere, the great metropolis of the Western hemisphere stopped in its rush to ask the meaning of this movement. And with this wider public attention there must come an enlargement of missionary literature. The last paper read at the Conference finished only the preface to a new and vast volume of valuable contributions to what men need to know about the work of the missionary and the people for whom he works. The publication, now in press, of the papers and addresses given during the Conference will lead and widen the way.

As evident, is the value of this demonstration of the Christian unity which obtains in the hosts of evangelical Protestant missions. Here, incidental differences were seen to sink into fundamental agreements and that Christian unity which outreaches all diversities; else the representatives of the one hundred and fifteen missionary societies could not blend so delightfully on the floor and platform of Carnegie Hall, and in the prominent churches which, day after day, held the overflow meetings.

When Mrs. Gordon of Boston introduced four hundred women from the foreign field the spectators forgot to ask the denomination of each. Above all sectarian relations, they stood as consecrated women, intent on their labor of love for five hundred million Christless women.

The facts were not new, showing the outcome of missionary labor, but they were new to a multitude, that, through the scholarly contributions of a large company of missionaries, every department of scientific knowledge has been enriched; and that trade follows, not "the flag," but the path opened by the missionary, and that the commercial benefits incidentally secured by the open door which swings wide where the herald of the cross makes his way, has many fold more than paid for all expenditures for Christianizing the heathen. And the same multitude took in the fact, as not hithertofore, that there are already nearly 11,000 organized Christian churches, composed of more than a million and a quarter of tested converts from idolatry and animalism, with four million more who are rising into the Christian faith.

Among all the tidings which went out from the Conference, none were of greater value in their effect upon men in foreign lands, competent judges said, than the fact that every leading class of English-speaking men were among the active participants. What a spectacle to the world was presented when Ex-President Harrison, President McKinley, Governor Roosevelt, with representatives of the navy, the bar, the bench, prominent business men and educators, and eminent medical men were present, with all the weight of their earnest and eloquent words.

Would space permit, multiplied additional indication of the far-reaching worth of this Conference might be given. Let a single other item show the direction in which they all move. This gathering was a mighty demonstration of the living power of Christianity. Though no personal ambitions or anticipated emoluments, or the excitements of the political conventions were there to give zest or attraction, the great hall and other large auditoriums were crowded daily and nightly from the beginning to the close of those momentous ten days. The magnet was in the old, but ever new story of Redeeming Love reaching out to the sinful, weary and wasted millions of earth, with the account of the trials, triumphs and hopes of the faithful workers at the front. Not a murmur was heard; there was no pessimism; the faces which shone with brightest light were of those who struggle with the most obstinate difficulties.

Not least in evidence was the fact that the mighty instrument in the hands of the most successful missionary is found in the regnant doctrines of God, sin, accountability, repentance, redemption, with Christ at the forefront as the hope of the world. The achievements of the Christian missionaries among the hard and cruel people in pagan lands were not wrought by the preaching of an emasculated gospel nor with the remnant of a tattered testament. The Conference was the voice of God telling the world that the gospel of Jesus Christ is neither dead nor dying.

Los Angeles.

Glimpses of Missionary Work in Japan.

By Sydney L. Gulick.

Readers of The Pacific may be interested in learning some of the details of the way in which we work for the upbuilding of Christ's kingdom in this far Eastern land. I give but a few scattered hints.

In addition to its immense common schools Matsuyama has a large Middle School whose pupils number over 700, and a Normal School having nearly 300 pupils. Beside the department for young men, it has recently established one for young women.

Ten or more years ago the Middle School used to employ a foreign English teacher; but when the anti-foreign reaction swept over Japan some six or seven years ago, like so many other schools, it discontinued their employment, and with this change a strong anti-Christian feeling took possession of the pupils and presumably of the teachers also, which has lasted down to recent times. For over a year now the Matsuyama station of the American Board, in conjunction with the self-supporting church here, has held occasional series of theatre-preaching meetings, which have been largely attended by students. One of these series was begun by three lantern lectures by Mr. Allchin. The transformation which has come over the spirit of this school in this period has been marked. Four of its students have lately become professing Christians and many others have been studying the Bible with more or less earnestness. We do not attribute this change entirely to our efforts. Much is of course due to the changing attitude of the leaders of thought in Japan in regard to religion. Yet we can not doubt, however, that our efforts have contributed to this result.

One of the significant signs of the times is

the new attitude of Japan's educational and political leaders toward religion. Whereas, though only four or five years ago they were saying that religion was only superstition, and that the sooner it was dropped the better for the country, many of her prominent men are now saying that the country must have some kind of religion. Professors in the university are leading this new movement. While they criticise existing Buddhism as wholly insufficient, they are not ready to take Christianity. But they are searching for something. The ignorance they display in their criticisms of Christianity would often be laughable were it not so serious a matter. But it is a great step forward to have them saying that the country must have religion of some kind. It induces many a young man, who would otherwise be perfectly inaccessible, to undertake the study of Christianity on his own account. This is all we ask. To have worldly-minded non-Christian men urging the superiority of Christianity and its wholesale adoption would be a calamity. There can be no doubt that if such a condition should arise a stampede of semi-Christianized young people into the churches would take place that would forebode no good to the future of the Christian church in Japan.

A recent sign of the new breeze sweeping through the land and affecting even this interior city, was the large attendance of the students of the Matsuyama Middle School and also of the Normal School at a meeting held last March. The principal speaker was Mr. G. M. Fisher, the foreign Traveling Secretary of the Students' Y. M. C. A. The attendance exceeded 300, of whom 80 were Normal School students. These latter came in a body, attended by their teachers; for according to the rules of the school only in company with teachers are they allowed to leave the school precincts. This large attendance of students, and especially from the Normal School, is a significant event. Nothing of the kind has happened before in Matsuyama.

Still more recently the Japanese Traveling Secretary of the Students' Y. M. C. A. gave us a visit. While the meeting for Christians was necessarily small, the general meeting for non-Christian students was fairly attended. But the significant facts were the advertising of the meeting by the school authorities and the attendance of the principal himself, who remained throughout the two-hour address.

One of the ways in which we missionaries seek to build up Christ's kingdom in Japan is by giving all the intellectual and spiritual help we can to the Christian workers. For this purpose we visit the fields in which they labor. At such times special meetings draw in new seekers whom the evangelists, unaided, could not touch. This constitutes our touring work. Perhaps the chief good accomplished on such tours, however, is the stimulus and encouragement given the worker. Once or twice a year we also hold a "Workers' Meeting." At this time all the evangelists are brought into the central station for a three or four days' conference.

The Christian workers directly and indirectly connected with the Matsuyama station have just brought to a successful end their third meeting for prayer and study. Beginning on April 18th, it lasted four days. The sessions opened at 8:30 each morning with a thirty minutes' prayer-meeting; this was followed by a paper or address by some member of the conference, which, with the discussion upon it, took over an hour; fifteen minutes for rest were then followed by another similar period. The afternoon sessions of three hours likewise consisted of two periods, each occupied by a paper and a discussion upon it. The last afternoon, however, had but one.

The general topic of this "Ekishakwai," or "Workers' Meeting," was the history of Christianity during its first three hundred years. This general topic was selected at our previous meeting. It was divided up among the workers, each having some particular aspect to study and report on. The topics as treated were: The Political History of the Period, The Chief Church and Apostolic Fathers, The Formation of the New Testament Canon, The Missionary Activity of the Period, The Influence of Greek and Roman Thought on the Development of the Christian Church, and The Chief Subjects of Discussion in the Early Church. The last two topics received only incidental consideration, as one of the appointed speakers failed to be present and the other had been too busy and was also too much run down to make the necessary preparation. The remaining papers, however, showed much work and were of a high quality of excellence.

In addition to these topics, one speaker occupied two periods in presenting the history and the principal truths and errors of the Shinto faith. Another presented a paper entitled, "Suggestions As to Ways in Which Our Christian Workers May Be Developed." Still another gave a graphic study of the life of Augustine. The writer occupied one period each day, continuing from the previous "Workers' Meeting" his "Inductive Study of Christ's Formative Conceptions." The chief topic for our next "Workers' Meeting" is "Social Science," especially as related to Christian work.

Following the Workers' Meeting, a series of three Enzetsu Kwai (lecture meetings) was held, the first on Sunday evening in the church, the other two in the theater. In spite of the very bad weather and roads and the drizzling rain, our audiences in the theater numbered over 300 each night. Although our service in the church was equally adver-

tised we secured only a half of that number. The people object to entering a church, even though they desire to hear our preaching. The attention was, on the whole, excellent, although a few rowdies made a little disturbance. One night's theater preaching at Gunchu secured a moderate audience that listened with perfect attention to three addresses of an hour each. On the return from this town, distant nine miles, the toy engine got out of breath shortly after it started, so we had to tramp all the way home (seven miles) through the mud.

At these Workers' Meetings we of course seek to give, not only intellectual, but also spiritual stimulus. We also seek to make the most of these occasions for social intercourse, inviting the workers to our homes for meals. The gathering of isolated workers from all parts of the field is a great boon to them; it gives them the variety which they lack during the larger part of the year. It serves also to unite them in sympathy and purpose. On this occasion one of our workers was married, the bride being a teacher in our girls' school, and the ceremony being held in our parlor.

The subject of our previous meeting was "Power in Work," and was treated under such subheads as: "The Preacher and His Art," "Methods of Work for Individuals," "Power in Prayer," "How to Build up Strong Churches and Active Members," "The Spirit and Attitude of the Worker Essential to Power in His Work," "The Truths in Buddhism We Should Recognize," and "The Errors of Buddhism." An hour each day was also devoted to the "Inductive Study of Christ's Formative Conceptions," the first half being covered at that time.

In closing, let me give one item of more general news. Last autumn a Christian member of the Imperial Diet introduced a bill forbidding the use of tobacco by all young people under the age of eighteen. Contrary to expectation, not only was the bill acceptable to the Diet, but the age limit was raised to twenty years and the bill was passed almost unanimously by both houses. While offenders are liable to some punishment, parents, guardians, and especially tobacco-sellers, are chiefly aimed at. The law went into operation on the first of April. It will be interesting to watch this experiment, for as one of the promoters of the law stated, nearly all the school-teachers in the Empire are habitual smokers. "It is surprising to find upon teachers' desks in almost every school-room a 'tobacco-bon' (a small tray on which rests a small firebox containing a live coal, and a spittoon made of bamboo) and pipes and other smoking material."

The way in which Christian thought and practice is affecting both the ideals and the legislation of Japan should encourage every well-wisher of this land, and should stimulate Christians to more earnest living and generous giving for the wide and speedy propagation of the glad news.

Matsuyama, Japan, May 5, 1900.

Co-ordinating Foundation Work.

[An address at the annual meeting of the Congregational Home Missionary Society by Dr. L. H. Cobb, Secretary of the Church Building Society.]

If there is anything more fundamental or vital in its relations to our national life than the manifold work laid on the group of organizations represented in this gathering, we sincerely hope the committee on program for this meeting has selected the ablest man in our ranks to tell us what that work is. It is borne in upon us, almost daily in our correspondence, that to many of our good friends the work of a benevolent society is largely detail work—receiving, opening, answering, copying and filing letters; writing receipts and checks for money, and such-like minutiae, which, with a little oversight, can be done by clerks. There is something of this sort to be done once in a while—and the once is one continuous while—but there are some other matters demanding attention that lie at the very foundation of our national life. This may seem a strong statement. That is why I make it.

Our national life depends on the morality and intelligence of our people. We may linger in existence as a nation, but cannot truly live unless a divinely wrought morality and a high grade of intelligence exist amongst us and rule in us.

Let us see what our homeland benevolent societies have to do with these fundamental matters:

Taken in the logical order, our Sunday-school society comes first. The work of that society is mainly to hunt up the spiritually-neglected and organize them for the study of the only system of radical and rational morality that has ever yet lifted a nation, community or individual to the highest level of Christian citizenship. Our Sunday-school text books are compilations of the literature of an endless life, an immaculate morality, an ever-expanding intelligence. The work of society is at the root of things—the fundamentals of national life and assured growth.

Then follows the work of the Congregational Home Missionary Society. In fact, the initial work of this society is often precisely the same as that we have just been describing. In hundreds of cases the home missionary has gathered and organized and worked the Sunday-school for all it was worth as a nursery for the initial and future church. This, through the missionary pastor, preacher, organizer, leader, furnished in many scores of

instances by the Congregational Education Society.

With the same life-saving, character-building truths that have already been set to work as spiritual and moral leaven, in the community, he begins preaching and teaching and publicly exemplyfying the best things ever spoken in the ears and to the hearts of men. Week after week, year in and year out, he toils at character-building, not alone for and among the people of his little parish, though that parish be forty miles square, but for the State, the nation. No class of men among us are more deeply impressed with the national character of their local work than hundreds of our home missionaries are. They know their parishes are radiating centers, whose circumference is nowhere.

For instance, when in 1833 the Home Missionary Society called young Jeremiah Porter to Fort Dearborn (now Chicago) from Sault Ste. Marie, in Michigan Territory, to which he had gone a year before, taking eight days and nights to come from New York to Detroit, and at least twice as many more days and nights to reach his station, that young man could not have dreamed of the foundations he was laying in that little town of less than 300 people. It matters little to us that the first church he organized was the First Presbyterian church of Chicago, and we are not envious that 86 other Presbyterian churches have been added to that one. There was not then so great a difference between the Congregational and Presbyterian denominations as there may possibly now, but when the redacteurs of the Presbyterian Church have done with the Westminster Assembly's Catechism, or men of the spirit and temper of Dr. Charles H. Parkhurst have drawn up a new creed for that venerable denomination, which very likely for substance of doctrine will be the creed of the Congregational National Council's Commission we can rejoice without hindrance at the growth of Presbyterianism in Chicago, or anywhere else which began with the good seed of the Kingdom sown by such men as were sent there in the earlier days by the American Home Missionary Society. Indirectly, at least, the labors of that early time have resulted in making Chicago the largest Congregational center in the world, having on its list, according to the last Year Book, 71 Congregational churches. We cannot give the number with certainty, as we have not heard since yesterday.

Bringing before us all these churches of our own order, our own Chicago Theological Seminary, the Chicago University, and the two hundred and one charitable and benevolent organizations which that great city has already established, and through which she is exerting a measureless influence on our own people and others far out upon the prairie and away in the canons of the mountains and beyond the sea, we get a glimpse of the breadth and significance of the foundation work which our missionaries are doing.

Again, when Rev. Charles Seccombe, who a few weeks ago entered into his eternal rest, was sent, October 1, 1850, to the Falls of St. Anthony, in Minnesota, to organize the first Home Missionary Church in that State, that good man of God knew, but could not fully realize that he was laying the foundations of empire, an empire State, 15,000 square miles larger than all New England; that he was laying the foundations of institutions of learning, like the State University, with its thousands of pupils in the great variety of its educational departments; that he was laying the foundations of higher Christian education in that goodly State, while fostering Carleton College, out of which have gone already a goodly number of men and women for ministers and teachers—men and women for both our home and foreign work; that he was favoring popular education while helping to organize a system of public schools, hardly surpassed even by dear old Massachusetts; that he was sowing seed for a harvest of not less than 33 churches in the twin cities of St. Paul and Minneapolis, not to mention scores of other churches that have been founded through the influence of these two centers, in an important sense one center throughout the whole State of Minnesota, and beyond the boundaries of that State in Dakota and Wisconsin. Better even than this good man knew, he built at the very foundations of the greatness of that North Star State.

Again, when the Home Missionary Society sent, between October 1, 1863, and November 1, 1867, Edwin A. Harlow, Leavitt Barger, E. T. Hooker and E. N. Andrews to the then diminutive village on the rocky bluffs of Kansas City, Mo., those men could by no possibility have dreamed that they were planting a handful of corn on the top of those rocky bluffs, the fruit whereof should in due time shake like Lebanon. That First church of Kansas City then planted has grown into eight churches, whose united membership forms a good regiment and a half of valiant soldiers, not only for that great center of a seething population, but for the whole southwest, Missouri and adjoining States included. A mother of churches literally, a prolific mother, has the First church of Kansas City been, and no marvel, since in all these later years, a full score of them, that church has been under the ablest leadership that even a son of one of New England's greatest teachers could possibly furnish. Mark Hopkins still lives in the First church of Kansas City, Mo.

It would be the wildest kind of assumption for us to quote the Scripture that "In the

mouth of two or three such witnesses," as we have summoned to our aid, "every word should be established." There is a large number of other centers where substantially the same fundamental facts have grown into organizations and communities of absolutely measureless importance. Many of those present in this gathering can trace the history of great centers that have started from these small beginnings, without consulting a book or periodical. They are to the manor born for just this kind of historical outline.

All that has been thus credited to the Congregational Home Missionary Society, and much more in certain directions, can be fairly claimed for the American Missionary Association in its matchless missionary work among the colored people of the South, the mountain whites, the Indians and the Chinese. If there was ever foundation work undertaken by any organization it was undertaken by the American Missionary Association, when in 1846 it began, in the simplest way, its teaching and other missionary work among those who were then held in the iron grip of slavery. Counting the churches organized, the ministers, missionaries and teachers trained for their work, the institutions of learning like Atlanta, Berea, Fisk, Howard, Talladega and Tougaloo, no man could count it an extravagance or any approach to an extravagance to claim for these institutions a most powerful influence in the character-building of the nation.

Grand as this work of church organization, preaching and Christian teaching is, it will not be deemed an extravagant claim when we say that a very large proportion of the permanent work of these organizations could never have been done without the co-operation of the Congregational Church Building Society. Much of this elementary work has been begun and carried forward, for a time, at least, with the poorest possible equipment and under conditions making it absolutely impossible to do the best work. When the Sunday-school has gathered the uncared-for, the missionary has organized his church, nothing is of greater consequence than to localize and render permanent and attractive the work of these incipient organizations.

Comparing our work with that of other denominations in the work of church building, we have nothing of which to be proud. But it is a matter of profound gratitude that within the last half-century the denomination has placed at the disposal of more than 3,000 Christian congregations, houses of worship, more or less exactly suited and thoroughly equipped for the great work these organizations are set to do.

This goodly State of Michigan, in which we meet to-day, is a forceful illustration of our co-operative, co-ordinating work. We would gladly marshall the members of the 289 Congregational churches, into which the denomination has put $152,838, and the 68 ministers' families from that number of parsonages built in part out of our denominational Parsonage Loan Fund, and let you, Mr. President, or any one else catechise them all as to the vital and fundamental work we, the Church Building Society, have, in all these years, been at work, shoulder to shoulder, with you and the others, to accomplish.

Tell us we ought to consolidate! We are as solid as Northern Michigan ice now, only we are by no means frozen together. Cords of the warmest, strongest, co-operating sympathy bind us, and draw us into almost daily conference and consultation over vital matters of mutual concern.

We are thus seen to be, as one under compact and contract to lay deep and strong and sure the foundations of enduring individual and national life, to caisson the quicksands, pile the marshes, and in other substantial ways cover the waste places of greatest need from the eastern end of Pasamaquoddy Bay to the western end of the Aleutian Islands.

College Candidates for President.

From the election of Washington in 1789 to the election of Lincoln in 1860, a period of seventy years, eighteen persons who received support in the electoral college, either for President or Vice-President, were defeated, prior to the adoption of the eleventh amendment in 1804; but from this time till 1860, twenty presidential candidates were defeated, as were thirty-three more who aspired to the vice-presidency. Of the eighteen down to 1804, John Jay, Oliver Ellsworth and Charles C. Pinckney were college men; and of the twenty after that date, Pinckney, Webster, Birney and Hale were college men, and Scott was a graduate of West Point. Of the thirty-three who after 1804 were defeated for the vice-presidency, twenty were college men, and Donelson was from West Point. The institutions represented were Princeton, Yale, Transylvania, Columbia, William and Mary, Harvard, Pennsylvania, Dickinson, Dartmouth, Mt. Zion, Bowdoin and the University of North Carolina. In the aggregate, the candidates for the presidency and vice-presidency during this period represented every State in the Union. The distinguished public services of many of the defeated candidates, whether for first or second place on the ticket, are a permanent monument to their memory. The names of their successful rivals are almost forgotten.—[From "Forgotten Candidates for President," by Francis N. Thorpe, in The Chautauquan for June.

God's love is just as great in a poor harvest as in a rich one, for all our blessings do not go into the corn-crib.

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Southern Branch.

The Cradle Roll.

The object of the Cradle Roll is to "stir up by way of remembrance the pure minds of the mothers and to help them to realize the responsibility which rests upon them to train their children to be missionary givers and missionary lovers from their infancy onward; to help them to realize what life would mean to their little ones without any Christ"—how infinitely more it does mean to them because they may know and love him, and how sad, how pitiful, how wretched are the lives of those who have never heard of him. It aims to place the Mission Dayspring in every home, so that the children may be familiar with pictures of children in other lands, and interested in what is being done for them. The Superintendent of this work longs to see a home missionary paper started which shall give to the children a knowledge of what is being done, and to be done in our own home land for children in destitute places. Is there such a paper, or is there not some one who feels called to the work of making one?

The Cradle Roll is not an organization that requires weekly or monthly meetings. Once a year—or oftener, if desired—a Cradle Roll party is held. Aside from this the Superintendent of this work may make calls, few or many, as she has time and strength. Her work may be done at odd minutes, on the street, or in the church gatherings. She can give a word of cheer and helpfulness to the mothers by letter or by sending an interesting home or foreign missionary story. The consecrated, enthusiastic worker will find a multitude of ways to be helpful to other mothers and other little children, though she may be shut in at home much of the time with her own little ones. When the children reach the age of five years they are called "Little Light Bearers"; at nine they graduate into the J. C. E. Society, or, in some places are called, "Advanced Little Light Bearers."

If all the fathers and mothers in Southern California could have been present at the Cradle Roll party held in Dr. Williams' church, Redlands, May 16th, I am sure their hearts would have stirred. At three o'clock mothers, or grandmothers, some with one and some with four children, began to arrive in the parlors of the new and beautiful church, and all were pleasantly greeted by the Superintendent and her helpers, and the pastor and his wife. A badge of narrow white ribbon, with the words "Cradle Roll" printed in gilt letters upon it, was worn by those under five years. A star, on which was a candle and "Shine for Jesus" above it, suspended by narrow ribbon, was the badge of those over five, and the five who graduated from the Cradle Roll wore a wide white ribbon badge with "Advanced Little Light Bearers" upon it.

The children were furnished with toys or games, or picture books. There were all varieties of children; some were shy and clung close to their mother's dress skirts; some trotted about the room, swinging or rattling their toys with an air which said, "I own the universe." In one corner could be seen a group of children and a lady playing kindergarten games with them; in another corner another group playing "Drop the handkerchief," and so on, all over the large chapel and parlor, the buzz and hum of happy voices filled the air. The grown-ups were introduced and made many new acquaintances, while they beamed with delight upon the little ones. One lady said, "I believe the old folks enjoy this as much as the children," and another replied, "I believe they do more."

At four o'clock the pastor's daughter took her seat at the piano and the children marched to music around the room and dropped their money into a cradle, which stood on a table in front of the pulpit—a historic table with which the pastor's wife had played when a child and which her daughters had enjoyed as well.

At the tap of the bell the children quieted down into the front seats and their pastor offered prayer; then the Superintendent called the roll. One hundred and two were present—the youngest a 1900 baby. The children of Primary Sunday-school age sang a sweet song, and those who had reached the age of nine sang another. A returned missionary told them about the first little brown baby she learned to love, and how she had grown to be a Christian teacher; then showed some native articles of dress and other curios, which seemed to interest them.

Dr. Williams told them a beautiful story; then they went to the basement where low tables were set for all, with little chairs to sit on. It was beautiful—so many bowed heads while God's blessing was asked. The refreshments for the children were simple, but abundant—wafers and fruitade were provided for the mothers. This was a red-letter day to many of those mothers who cannot leave their little ones to go to an ordinary missionary meeting, and the children will never lose the impression of it.

Each of the new members received a beautiful enrollment card. Four life members at $5 each were made. Thirty dollars will be sent to the Treasurers of the Southern Branch and to the W. H. M. Union—for you know that this is the only organization in the Congregational Church which is a union organization—the Mission Dayspring will go into every home represented, and the 122 members on the Superintendent's book will look forward eagerly to another like gathering a year hence.

To those who cannot have so elaborate an entertainment I would say, you can make the children, and the mothers, too, just as happy in a plain wooden building, or under an oak tree. It is the heart-to-heart touch in this delightful work for the little ones whom the Master loves that thrills our very being.

Will you not try it at once and let me help you if I may? Most cordially yours,

Mrs. E. M. Pease,

Supt. Cradle Roll Work for the Southern Branch W. B. M. P. and W. H. M. Union.

Claremont, Cal., May 28, 1900.

W. H. M. U. of Southern California.

Some of the Privileges of a Home Missionary Wife.

By One of Their Number.

I count it as one of my highest privileges that the field where I work is needy. My mother says that, as a child, I had to have a part in all the work of providing for the household; that when she kneaded bread I always wanted a piece of dough and felt greatly pleased when the members of the family ate the grimy little loaf my hands had prepared. But I am sure my joy had better foundation when she could trust to me the supplying of the actual needs of the household. So, now, I feel an added weight of privilege when I see that the people among whom I labor really lack the bread of life and that God has trusted me with a share of the duty of bringing it to them.

About a year and a half ago we discovered Bethel church. At that time it was not used at all, except that the young people were making an heroic effort to keep up a Sunday-school. There was positively no experienced worker in the school. I have stood before from twenty to fifty children nearly every Sunday since that time, and it is a privilege to feel that God has used me to hold those children under his influence, for I know the nature of the other Sunday morning attractions that would win them were the Sunday-school influence withdrawn.

When I took the Bible class I found it contained a number of very bright young people, but the Bible was an unknown Book to them. They were ready and anxious to learn, however, and we soon had a regular Bible study every week. This class did so nicely and was so well attended that we adopted the plan for our other field, and when the time for Bible study comes and I ask my Heavenly Father to make his word plain and precious to the hearts of these people, I feel deeply what a wonderful privilege it is to come to him, asking him to so use me in sending out his Word, and to be sustained by the promise, "It shall not return unto me void."

The young people have rendered very efficient help in the work, and I count also among my privileges that of leading them to hear and obey God's voice, calling them to duty.

Again, I number among my privileges that of organizing these young people into a society of Christian Endeavor, and helping them until they were strong enough to manage that society themselves. I think my joy in their work is something like that which an officer feels when a company which he has recruited goes out upon the field to battle bravely for the right.

I count it a great privilege to work in so delightful a climate, and to help, as the home missionary wife always can, in creating and sustaining a higher social and literary standard than usually prevails in new places.

I have one privilege which I share with all missionary wives—that of economizing, for the Master's sake, and it is a privilege to deny self for his sake and in his name.

Finally, a very happy privilege comes to me once a year in the form of an invitation to attend the District Association of Congregational Churches. The privileges which that brings I need not number, for I am sure we all feel them more deeply than words can express.

G. A. S.

PROGRAM.

Subject, "The Congregational Church Building Society."

I. Devotional—Ex. xxv: 8 and xxxvi: 3-7.

II. Responsive Exercise—The Revised Catechism of the C. C. B. S.

III. Reading—Leaflet, Congregational Fellowship Through Church Building.

IV. Ten minute paper. Home Missionary Wives and Parsonage Building. (Consult The Pacific of June 15, 1900, and recent numbers of Congregational Work.)

V. Reading Leaflet.—An Earnest Word to the Churches.

VI. Prayer.

Leaflets will be sent, with this program, to all auxiliaries.

The next program will be issued in October.

For Home Missionary Literature, apply at any time to Mrs. E. C. Norton, Claremont, Cal.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus Walking on the Sea (Matt. xiv: 22-33).

LESSON I. July 1, 1900.

GOLDEN TEXT.—"*Of a truth thou art the Son of God*" (Matt. xiv: 33).

Introduction.

Parallel passages: Mark vi: 45-50; John vi: 15-21.

Place: Northern part of the Sea of Galilee.

Time: Spring of 29 A. D.

Since the last lesson: The sudden movement among the multitudes, after they had been mysteriously fed, compelled prompt action on the part of Jesus. They would have made him their king had he consented—they even contemplated the use of force in that direction (John vi: 15). It was a critical movement. Had Jesus yielded to the temptation of the moment it would have resulted in his own undoing. The idea of the masses was a temporal ruler, and they thought of a great earthly kingdom as the realization of their Messianic hopes. Such ideas were in perfect harmony with the prevailing Jewish hopes. A kingdom whose power and magnificence would exceed that of Solomon's was their highest conception and ideal. Their desire was freedom from Roman domination.

No doubt Jesus could have a tremendous following among the Galilean Jews, and he could have led a strong movement against the Romans. But such was not his plan. It was absolutely necessary for him to check any such movement as was about to be set on foot. How he accomplished the desired end will be shown in the present and the next lessons.

Critical Notes.

V. 22. The first step was the sending away of his disciples. "Constrained" implies the need for compulsion. "The crisis in the way of the Messiah and his kingdom had come. Can we wonder that when the Lord in very mercy bade the twelve quit a scene which could only mislead them they were reluctant, nay, that it almost needed violence on his part?" Even they still retained the idea of a temporal kingdom (see Matt. xx: 20-28; Mark x: 35-45; Acts i: 6). Their relation to Jesus must have been generally recognized. Consequently, to send them away would act somewhat as a damper on the plans of the multitudes. Then followed the dismissal of the people themselves. We do not know just how this was accomplished.

V. 23. When one remembers that the crisis through which Jesus had just passed was truly a temptation, his subsequent engaging in prayer appears most natural. And the fact that he often engaged in prayer is noteworthy. "In view of the temptation, when human honors were offered to him, and almost forced upon him, he retired for private prayer—an example for all who are pressed with human honors and applause." How instructive those nights spent by him in prayer!

V. 24. Meanwhile the disciples were slowly and laboriously urging their boat toward the opposite shore. During the night a storm arose, and the adverse winds made progress difficult. Their little boat was tossed by the waves. The position was rapidly becoming perilous.

V. 25. The fourth watch of the night extended from three to six o'clock in the morning. The disciples had been laboring at least nine hours. They had been driven out into the middle of the lake—twenty-five or thirty furlongs (John vi: 19). Meanwhile, the Master had been cognizant of their condition, and he came to their relief. "When the hour of real peril and exhaustion came to his disciples on the dark and stormy sea Jesus went to their help, making the waves his stepping-stones and needing no light to find the boat—an inspiring parable to the tempest-tossed in every age, of his knowledge, sympathy and approach."

V. 26. The disciples were terrified by what was to them an apparition (see R. V.). It aroused their superstitious fears and they could only cry out in real alarm.

V. 27. It was not to add terror to their danger that Jesus made such an approach to them, but to bring aid. Their cry of fear elicited from him immediately an assuring word. "Their fear brought ready sympathy and comfort in language which has often, and in all ages, converted foolish fears of misapprehension into gladsome, thankful assurance." Well might his words calm their fears.

V. 28. Matthew alone records the incident about Peter. It is quite characteristic of Peter. From the abject fear which he with the others had had, he went to the opposite extreme. He would show his faith in Christ by walking to him upon the water.

V. 29. Jesus' response was a permission to Peter to come to him. He evidently wished to test the impulsive disciple. At first he succeeded bravely well, and was making progress—though doubtless only for a moment or so.

V. 30. But Peter allowed his attention to be diverted from Jesus to the wind. That was a sad mistake, for fear and faith are mutually exclusive. The lack of faith manifested itself in his fear. The waves seemed to threaten him, and in wild alarm he cried to Jesus for help. It was a sad end to the bold move of faith a few moments before. When one is doing Jesus' bidding he should never allow himself to consider too much the unfavorable circumstances that may be present.

V. 31. A cry of need never came unheeded to his ears. With outstretched hand he took

hold upon Peter and saved him (Ps. xciv: 18). He rescued the sinking Peter at the very moment when he realized his personal danger. Too impulsive, both in faith and fear, he needed to learn a valuable lesson. Had he maintained his faith all would have been well.

V. 32. "The wind ceased"—literally, "became weary." Such is always the case when Jesus comes to those in distress and trouble. The waves soon ceased before the winds wearied of their wild work.

V. 33. John (vi: 21) informs us that "straightway the boat was at the land whither they were going." The confession, "Of a truth thou art the Son of God," is ascribed by some to the boatmen and not to the disciples. It seems more in keeping with the narrative, however, that these were the words of the disciples themselves.

Some of the Teaching of this Lesson.

1. Man's extremity is God's opportunity.
2. Faith and fear may not be far apart at times.
3. True faith does not turn its eyes away from Jesus.
4. "The Lord's hand is not shortened that it can not save, neither his ear heavy, that it can not hear."

If All Candidates Wore White.

The word candidate is from the Latin *candidatus*. Literally, it means white-robed, and it was thus called because in Rome those who sought office wore a glittering white toga. Fancy, if you can, all our modern Americans dressed in accordance with their political ambitions. In some sections there would be no such thing as a dark suit of clothes; Washington would simply be one shining center of universal whiteness.—[From the Saturday Evening Post.

In Japan people are exceedingly fond of small animals—indeed, they prefer most things in miniature—so the Japanese spaniels are the smallest dogs in the world. They are generally black and white—or yellow and white—and the smaller they are the greater is their price. Two hundred and fifty dollars was lately paid for a tiny puppy of a year old, weighing about five pounds. Should any one succeed in rearing a spaniel weighing only three pounds, he can command his own price for this almost unique pet. People have been known to pay $50 for such a dog. A little spaniel of this kind can sit easily on a man's hand or even sleep in his shoe. Still, these rare pets need a great deal of care and attention—as much as a baby does—for they have to be watched and tended like infants. They may, with proper attention, live to be ten years of age.—[Selected.

Auld Sandie's Wish.

("The cross of Christ, by the same mighty and decisive stroke wherewith it moved the curse of sin away from us, also surely moves away the power and the love of it from over us."—Dr. Chalmers.

Its oh! to be sae guid and true,
Nae thoct o' ill, nae wish o' wrang,
But girded aye God's will to do,
Wi' freen or foe, the weak or strang.

And best of a' to be wi God,
His presence sun, and dew, and shower.
Within my heart his fixed abode,
His love my bosom's heavenly dower.

O Jesus speak, sae, can it be
That I shall truly be thine own?
Thy spirit sae enfilling me
That I live not, but thee alone.

O gleam o' joy, O heavenly thought!
Enraptur'd I cry "Give, O give,
Long, long, the prize I've eager sought,
Willing to die that Christ may live."

I hear o' brethren far and near,
Wha's hearts wi joy are aye elate,
Where love has cast out a' o' fear,
And for God's cause are naewise blate.

But I lie low beside the pool
Watching for Jesus passing bye,
My eyes run tears, my heart is full,
Receiving much, for more I sigh.

Ah, this the wisdom o' my years,
Which Father Time counts now four score.
Only as Christ in man appears
Is he the world's strong conqueror.

Gae spread a' knowledge 'roon an' roon'
Wi' learning's voice an' might o' pen
Your weel meant efforts win nae croon
The might o' grace is Christed men.

—*I. F. S.*

The Philippine Islands were never so well under control as at present. There are only two things which prevent the insurgents from giving up the struggle at once—the belief that our forces will be obliged to withdraw from the interior towns as soon as the rainy season begins because of lack of suppiles, and the hope of the victory of the anti-expansion party at the next election. General Schwan, who left Manila April 16th, says that the insurrectionists think that such a victory will mean the withdrawal of all the American military forces. Abundant supplies are placed at various military posts, the roads have been repaired, and no lack of stores and ammunition is apprehended. Were it not for the many bands of robbers and brigands which form a nucleus for a reconcentration of insurgent forces the rebellion would at once have to confess itself beaten.

Despite some adverse criticisms of Kipling's "Absent-Minded Beggar," it is said that the poem has brought the English war fund the sum of $485,000.

Florence Nightingale celebrated the eightieth anniversary of her birth at her home in London, May 15th.

Christian Endeavor Service.

By Rev. J. H. Goodell.

When is a Nation Safe? (Deut. xxvi: 1–11).

Topic for July 1st.

A Patriotic Service.

It is hard to combine properly politics, patriotism and piety. Every nation is safe where that is done. No nation can be permanent where this is not done. Here in America we have enough people who are interested in one or the other of this trio. We have plenty of politicians; we have an abundance of patriots; and there are hosts of godly people in the land. But our danger lies in the fact that too few will combine this trinity of elements in their character. Yet they belong together. They must go together if the nation is to preserve its place, its character and its influence in the world.

* * *

It would be well if Endeavorers at this meeting would emphasize the fact that care and prayer for our country are an essential part of the Christian religion. Piety that lacks a real, devoted interest in the local and general movement of government has a very serious defect in it. A body of Christians who can sit comfortably in their churches or unconcerned in their homes, and let the community take care of itself—that can be unmoved to action when bad men are put into office, when harmful institutions and corrupt practices revel among the people, and when there is little or no sentiment of righteousness abroad, are a sad dishonor to the Christian religion. It is as much the duty of Christians to see that the state is right as it is to see that the home is right, or the individual character is right.

* * *

It is a most significant fact that in the beginning of the revealed religion, God began its permanent form and influence by founding, training and establishing a distinct nation. Interwoven with all the direction and statute of the Old Testament is careful attention to national law and government. Read carefully that Jewish history which is connected with the insistence of the people upon having a king. There began the idea of separation of church and state—an idea regarding which the wildest misconception appears to exist. Just so far as the nation is separate from the church, just so far it approaches destruction. To be separate means to be apart. And for the state to be apart from the church can only mean to be removed from the operation of the principles of the church. Carried to its logical conclusion it means a state without a church within its bounds. And that is what corrupt men would have us believe and practice; that is a removal of the influences of Christian principles from politics, from government and the ballot box. That is what is in their hearts when they sneer at "Sunday-school politics." This younger generation of Christians in the Endeavor organization have few calls to service for Jesus Christ superior to the call to study what the Christian church can do to bring together politics, patriotism and piety, which is a very different matter from combining politics, patriotism and ecclesiastical control.

* * *

The nation will be safe when the state is *distinct* from religion. It is not apart from it, as if it might the better get on without it. But it is like one's body. Our Christian purpose and our Christian principles are to restrain, develop, purify and keep at their best all our physical powers. By and by, at least within the new century we hope it may come, we will eliminate all that is brutal and coarse in athletics, and have the passion for health that we may the better and the longer serve the Master here in this world. Then, too, it may be we shall perceive that our Lord wants not only a Christian church on this earth, but Christian nations as well. Christians will see that the largest condition of success in Christ's work calls for purity, philanthropy and godliness in the great, throbbing avenues of activity and life. Government, commerce and education must be thrilled with the vigor of Christian health before the church can do what it is sent to do in this world. The fire of Christian effort must yet come from the national life. The majesty of this religion of Jesus Christ will yet be seen in the dignity and grandeur and glory which it will impart to the world-wide strides of the nations. It is not to be forgotten that "the *kingdom* of the world" is to become the kingdom of our Lord.

* * *

Let us be about it, then. Let us shelve our tables of statistics that tell us that every one in three or four is a Christian in our country. Let us quit singing: "How Should One Chase a Thousand, and Two Put Ten Thousand to Flight," and pour into all lines of government and law-making the faith and consecration of our Christian life.

Let conventions and congresses and national councils sometimes be called for that single purpose. Let us wait together and pray and think and counsel, until the Spirit of God shall show us some of his larger thoughts of establishing the nation in ways of righteousness.

Begin with local government. Instead of sustaining a succession of meetings, and keeping up the long list of committees, take the topic of "Our Town," and pray and think and counsel until you can see some definite way of cleaning it of the saloon, of those gambling kindergartens, the "nickel-in-the-slot" machines. Stir up sentiment against those target shoots, golf games and ball-plays on Sunday in "our town." And so grow up into the habit of making the nation safe by making the care of its local and general government an integral part of our Christian faith and practice.

Home Circle.

When She Comes Home.

When she comes home again! A thousand ways
I fashion to myself, the tenderness
Of my glad welcome; I shall tremble—yes;
And touch her as when first in the old days,
I touched her girlish hand, nor dared upraise
Mine eyes, such was my faint heart's sweet distress;
Then silence, and the perfume of her dress:
The room will sway a little and a haze
Cloy eyesight—soulsight, even—for a space:
And tears—yes; and the ache here in the throat
To know that I so ill deserve the place
Her arms make for me; and the sobbing note
I stay with kisses, ere the tearful face
Again is hidden in the old embrace.

—*James Whitcomb Riley.*

New York's Great Tunnel.

GIGANTIC CONTRACT WHICH JOHN B. M'DONALD HAS UNDERTAKEN TO PERFORM.

John B. McDonald, who has undertaken to build the great transit tunnel through the length of New York, is very well known in Baltimore, where he has done a great deal of engineering work, including the Baltimore & Ohio tunnel. The amount of his bid was $35,000,000, and he expects to make $4,000,000 out of the work. He will put down a check for $1,000,000 to show his good faith, and will deposit surety calling for $5,000,000 more in case he fails to make good his promises. In addition he will provide another bond of $1,000,000 to protect the city against poor workmanship. An underground loop will be built under the City Hall Park, where four tracks will be carried in two stories, these tracks coming to a common level a short distance away. The four-track road will pass beneath Centre and Elm streets to Fourth avenue, which will reach the neighborhood of Ninth street. Then the road will pass under Park avenue and Forty-second street, and then under Broadway until One Hundred and Fourth street is reached, when the road will branch off in two directions, one practically paralleling the North river to the neighborhood of One Hundred and Thirtieth street, and the other cutting partially under the Central Park, striking Lenox avenue to the Harlem river, under which it will pass through two tubular tunnels, the terminal of this branch being at Bronx Park, a distance of thirteen and one-half miles. The scheme is to maintain two passenger services, one being local, such trains using the outside tracks, while the express trains will make a very limited number of stops, and will use the inside tracks. By this means it is hoped that the distance between City Hall and Harlem will be covered in fifteen minutes, which has long been the dream of the residents of New York.

Although it is regarded as an underground road, a considerable part of both the east and west branches will be carried on overhead structures. The rolling stock will be of the latest pattern, and it is extremely probable that the third-rail system will be used, although that has not yet been definitely decided upon.

The quantity of steel needed has been computed at approximately these amounts: Steel beams, 21,759 tons; steel riveted work, 20,147 tons; steel viaduct, 23,168 tons—total, 65,044 tons of steel, to which must be added 700,901 tons of cast iron.—[The Patent Record.

Cabling Without Wires.

Stationary waves in the earth mean something more than mere telegraphy without wires to any distance. They will enable us to attain many important specific results impossible otherwise. For instance, by their use we may produce at will, from a sending-station, an electrical effect in any particular region of the globe; we may determine the relative position or course of a moving object, such as a vessel at sea, the distance traversed by the same, or its speed; or we may send over the earth a wave of electricity traveling at any rate we desire, from the pace of a turtle up to lightning speed.

With these developments we have every reason to anticipate that in a time not very distant most telegraphic messages across the oceans will be transmitted without cables. For short distances we need a "wireless" telephone, which requires no expert operators. The greater the spaces to be bridged, the more rational becomes communication without wires. The cable is not only an easily damaged and costly instrument, but it limits us in the speed of transmission by reason of a certain electrical property inseparable from its construction. A properly designed plant for effecting communication without wires ought to have many times the working capacity of a cable, while it will involve incomparably less expense. Not a long time will pass, I believe, before communication by cable will become obsolete, for not only will signaling by this new method be quicker and cheaper, but also much safer. By using some new means for isolating the messages which I have contrived, an almost perfect privacy can be secured.—[Nikola Tesla, in Century.

The Useful Freshwater Colleges.

Mr. D. K. Pearsons has given to the smaller colleges of the country almost three millions of dollars, and in the current issue of the *Saturday Evening Post* he describes in full the large usefulness of these "freshwater" institutions. He expresses the liveliest satisfaction with the results of his beneficences. Speaking of one he says:

"Out in Colorado Springs is a college to which hundreds of students flock with a consuming thirst for an education. Ah! what a sturdy set those fellows are!

"Well, this college is an example of what I have said is the typical history of the freshwater college. It must have been almost thirty-five years ago when I pitched camp almost on its site in company with a band of Ute Indians. There was an insignificant little hamlet on the spot where the city of Colorado Springs now stands. The settlement grew and the inhabitants prospered. One day an earnest and devoted Christian missionary came along. He read the hearts of the people—or at least a part of them. Instantly, he saw that the great need of that community was a college. Even the most well-to-do settlers could not afford to send their children hundreds of miles away to the nearest big college. Among the more thoughtful members of the community his ambition to build a college there met with a warm response and he went at the project with a will. In a way he succeeded. I believe his institution was at first called an academy, but soon it joined the ranks of fresh-water colleges. From the start it trained men—good, sound men—who became the preachers, lawyers, merchants, editors, school teachers, school commissioners and legislators of that country.

"Finally it passed into the hands of a young man named Slocum. He was full of good business snap and I saw he was the man to make that thing go. I said to him: 'When you raise $150,000 for the endowment of this college I will pay you $50,000 in cash to bring the total up to $200,000.'"

The upshot of the matter was that Mr. Slocum got the $50,000, and Mr. Pearsons says that the college is everything that could be desired, and he instances others.

A Neglected Charm.

Women of refinement and education in other directions often speak in harsh, nasal or indistinct guttural tones, showing an entire want of care and cultivation of the beautiful art of familiar speaking. A musical-speaking voice, with clear enunciation, is one of the most restful and subtle charms of personality, and unlike most precious things it is within the reach of almost any one who cares to have it. Have you never, in some sudden pause and silence, been startled by the echoing ring of your own voice in your ears? It had been raised too high, perhaps, in argument or expostulation, or had vibrated with anger. How quiet you were, and full of chagrin, for a half-hour after the experience! There is a comforting truth about this matter. A pleasing voice and manner of speech can be acquired by almost any one who is willing to give a little attention and practice to it. First, as I have said, listen to your own voice as you speak. Involuntarily you will lower and soften it. Practise with your sister or other girl associates each in turn and each trying to improve her own natural voice. Do not imitate, do not make unnatural or affected changes, but, having tried your voice critically, decide where it needs improvement, and hold yourself to the reformation. If you are like nine out of every ten American girls your voice is pitched too high. Lower it, and make a constant effort to keep it down. Speak from the chest, not from the throat or head. Practise the modulation of your speaking-voice as patiently as a singer practises the scales. It is worth while because it is for the pleasure and good of all around you more than for your own. In the effort to keep your voice low and gentle you will make the first practical move toward a calm demeanor, and success in this will impress immediately the person to whom you are speaking.—[Ada C. Sweet, in the June Woman's Home Companion.

A Merchant's Maxims.

On the tombstone of John Donough of New Orleans the following maxims are engraved as the mechant's guide to young men in life:

Remember that labor is one of the conditions of existence.

Time is gold; throw not one minute away, but place each one to account.

Do unto all men as you would be done by.

Never put off till to-morrow what can be done to-day.

Never bid another do what you can do yourself.

Never covet what is not your own.

Never think any matter so trifling as not to deserve notice.

Never give out what does not come in.

Do not spend, but produce.

Let the greatest order regulate the actions of your life.

Study in your course in life to do the greatest amount of good.

Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality.

Labor, then, to the last moment of your existence.—[Epworth Era.

Bumptious self-conceit has ruined many a promising young man; excessive self-abasement has caused others to fail, also. These are the two extremes. The happy mean between them is the proper thing. No man will amount to much unless he has a fair supply of confidence in himself, but too much of it is sure to wreck him. Humility is a charming Christian grace, but the excessive humility which causes a man to go around whining, "I can't do anything," is of the devil. Every man owes it to himself and to his God to be somebody, and to strive nobly to that end.—[The Religious Telescope.

Modesty is to worth what shadows are to a painting; she gives to it strength and relief.

Our Boys and Girls.

Three Ships.

Three ships there be a-sailing
Betwixt the sea and sky,
And one is Now, and one is Then,
And one is By and By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings:
Joyful days with sunlight glowing,
Nights where dreams like stars are growing.
Take them, sweet, or they'll be going,
For they every one have wings.

The second ship is all for me—
A-sailing on a misty sea
And out across the twilight gray.
What it brought of gift and blessing
Would not stay for my caressing,
Was too dear for my possessing,
So it sails and sails away.

The last ship, riding fair and high
Upon the sea, is By and By.
O Wind, be kind and gently blow!
Not too swiftly hasten hither.
When she turns, sweet, you'll go with her—
Sailing, floating, hither, thither—
To what port I may not know.

—Harriet F. Blodgett, in June St. Nicholas.

The Mission of a Flower.

It was only a scrawling little dandelion, neglected and despised, growing in the cranny of a wall. One or two brave little blades of grass were alone venturesome enough to keep it company. The wall was limestone, and nobody knew how old. It was made in the beginning to inclose a beautiful garden where fountains played in the sun and parterres of lilies tossed their sweetness everywhere with a free hand.

But to such base uses had the great house and its garden come that whole families shared almost each separate room with the rats, and people who were very ugly, with very dirty faces, lived in a sort of barracks in the garden till almost every inch of space was filled. Below the ground was black with soot, above the sky was gray with smoke, and so life came to be a very sombre thing indeed by the old limestone wall.

It was hard faring for even so sturdy a little plant as a dandelion, and for a while in its youth it had once despaired of living where there were three weeks of drought together, and the hot breaths of the tenement folk seemed to float out even to the old gray wall like a blight. But one day the winds had been kind. They had blown a few layers of smoke, and blew a little cloud just above the garden that sent his cheering drops like water to the lips of a wounded man. At least the little dandelion thought so and was glad.

It was some days after this benediction fell that he woke up to find beside him two little brothers of grass blades, tiny as tiny could be. With much joy he watched the two little strangers and noted how they grew higher and higher, till at last they were as tall as himself. He felt so happy at this that he grew at once a yellow blossom and opened full out one morning a disk of gold.

Now the sharp little eyes of one of the lower floor tenement children saw the dandelion. It was a small boy called "Bones." Bones was probably so named because he had never in all his life had enough to eat, and so there was little enough besides bones underneath his ragged brown jacket. Nobody seemed to care for poor Bones. His mother, when at home, spent most of her time rocking idly in the dirty room which represented home to the child. There were no others in the family—at least none that Bones knew of.

But underneath the grime that was rarely washed off, this little lad had a fine soul. And so he was very, very glad when he saw the dandelion. He went first and touched it shyly, as if it were some sacred thing. Then he stroked it, then he put his face upon it. He came day by day to watch the flower till it occurred to him that perhaps the little yellow flower, whose name he did not know, might like to have him talk to it. So he told it stories at first—queer stories that most folks would shudder at. But they were the best little Bones knew.

Then Bones thought it ought to have a name, for now it was more of a friend to him than any one else in the whole world. Better than even the little unwashed Mary around the corner. After long pondering he gave his little dandelion the same name.

As Bones loved it he grew kinder. He spoke more softly to his mother in these days, who in turn began to speak more softly to him. Bones was so happy that a new look came and lived in his face. His mother at last noticed it, and when one day the little lad began quietly to wash a window pane—it looked out toward his blossom—she started up, more good-humored than usual, and said she'd show how a window ought to be cleaned. Didn't he know any better than to sop around that way? And before the dandelion seeds had spread their silken sails in autumn to float away, the light had spread from one dingy room to another till the life of the dark tenement house was brightened. And all because of a little dandelion.—[Christian Work.

Hawthorne's Test.

Nathaniel Hawthorne was a kind-hearted man, as well as a great novelist. While he was consul at Liverpool a young American boy walked into his office. The boy had left home to seek a fortune, but evidently had not found it, and although he had crossed the sea in his search. Homesick, friendless, nearly penniless, he wanted passage home. The clerk said that Mr. Hawthorne could not be seen,

and intimated that the boy was not an American, but was trying to steal a passage. The boy stuck to his point, and the clerk went into the little room and said to Mr. Hawthorne: "Here is a boy who insists on seeing you. He says he is an American, but I know he isn't."

Hawthorne came out of his room and looked keenly at the eager, ruddy face of the boy.

"You want a passage to America?"

"Yes, sir."

"And you say you are an American?"

"Yes, sir."

"From what part of America?"

"United States, sir."

"What State?"

"New Hampshire, sir."

"Town?"

"Exeter, sir."

Hawthorne looked at him a minute before asking the next question: "Who was it that sold the best apples in your town?"

"Skim-milk Folsom, sir," said the boy, without hesitation and with glistening eyes, as the old familiar word brought up the dear old scenes of home.

"It's all right," said Hawthorne to his clerk.

A Pathetic Prayer.

Miss Mary P. Lord, a teacher among the Sioux Indians, relates the following touching incident in the *Christian Press:*

An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older, who was a Christian.

"Father," said the little girl, "little sister is going to heaven to-night. Let me pray." As she said this she kneeled at her father's knee, and this sweet prayer fell from her lips:

"Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen."

Time for Family Prayer.

Charles H. Spurgeon, the prince of preachers, once said, "Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could have no family prayer, and one asked this question: 'If you knew that your children would be sick through the neglect of family prayer would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?'

"Oh, then they would have it."

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

"Yes."

"And if there was five pounds given to all who had family prayer, would you not by some means arrange to have it?"

"Yes."

And so the enquirer went on with many questions, and wound up with this:

"Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer."

Lee a Christian Soldier.

When the armies of General Lee and General Meade were confronting each other at Mine Run, Virginia, in November, 1863, General Lee, with his staff, was riding along his battle-line, inspecting his own troops and reconnoitering the opposing lines. In the rear of A. P. Hill's corps he suddenly came upon a large number of men engaged in one of those prayer-meetings which we frequently had on the eve of battle. The general at once halted, dismounted, and joined in the simple service; and when those humble private soldiers arose from their knees they found that they had been leading the devotions of their honored and beloved chief.

He closed his order for the observance of the "Fast Day" appointed by President Davis for August 21, 1863, with these ringing words:

"Soldiers! we have sinned against Almighty God. We have forgotten his signal mercies, and have cultivated a revengeful, haughty and boastful spirit. We have not remembered that the defenders of a just cause should be pure in his eyes—that 'our times are in his hands'—and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before him. Let us confess our many sins and beseech him to give us a higher courage, a purer patriotism, a more determined will—that he will convert the hearts of our enemies—that he will hasten the time when war, with its sorrows and sufferings, shall cease—and that he will give us a name and place among the nations of the earth.

"*R. E. Lee*, General."

I can never forget the effect produced by the reading of this order at the solemn services of this memorable fast day. A revival was already in progress in many of the commands—the day was almost universally observed—the attendance upon preaching and other services was very large. The solemn attention and starting tear attested the deep interest felt, and the work of grace among the troops widened and deepened, and went gloriously on until over fifteen thousand of the soldiers of Lee's army had professed repentance toward God and faith in Jesus Christ.—[Chaplain J. William Jones, in The Chautauquan for May.

The enemy of art is the enemy of nature. Art is nothing but the highest sagacity and exertion of human nature, and what nature will he honor who honors not the human.—[Lavater.

Church News.

Northern California

Cherokee.—Children's Day was observed by the Sabbath-school on June the 10th. Thirteen boys and girls were baptized and two persons were received into church membership. Rev. E. J. Singer of the Sunday-school and Publishing Society was present and gave an interesting address. A contribution was made for the Society amounting to $5.90. Mr. Singer spoke also in the evening and about the same amount was received then.

Lincoln.—The Lincoln church is taking on new life: good interest in the preaching services; Sunday-school sends superintendent to State convention at San Jose; a Christian Endeavor Society just organized, Junior Society enthusiastic and active; Ladies' Aid have just renovated the church building and put in electric lights throughout; prayer-meeting well attended and thoroughly enjoyed, finances in good shape, all out of debt and bills paid promptly, Board of Trustees all men and promptly on hand at every monthly meeting. Our benevolent societies are all to have an offering during the year.

Antioch.—The annual meeting was held May 30th and the reports showed progress and reason for encouragement. Five have been added to the church. The mortgage has been reduced to $240; all other debts are paid. The church voted to raise the amount suggested by the Committee on Federation for our missionary societies, though it is three times the amount raised for this purpose last year. The work of the Sunday-school is more efficient than for some time past. The Christian Endeavor Society is gaining constantly in membership and is quite active. The Ladies' Guild has been both active and very successful.

Wyandotte.—After many unavoidable delays the lumber for our new church arrived last week and ground was broken on Thursday; appropriate services were conducted by the pastor, Rev. L. Wallace, and work was commenced. The entire community realize the need of a church building and are united in their efforts to carry the plans of the church to a successful issue. Money and labor is being gladly donated, and as the C. C. B. S. has voted us $250 we feel assured that we will soon have the pleasure of seeing a church spire pointing heavenwards as a reminder to all men that God has a chosen people here in Wyandotte. The building as planned will be a tasteful little structure, capable of seating about 150 people. This field is coupled with Palermo and Thermalito, and is under the care of Pastor Wallace, who feels much encouraged with the results of his work.

Petaluma.—The twenty-fifth anniversary of the Petaluma Chinese mission school was made the occasion of a special service Sunday evening, June 18th. Dr. Pond, the superintendent, spoke of Mrs. Button's work these many years; he could not find it in his heart to close the small mission, as the few workers were enthusiasts. On the platform was Joe Dun, a graduate from the Marysville school, who is now engaged in helping Dr. Pond in the various missions. He gave a characteristic address on "The Five Sects in China"—Confucianists, Taoists, Buddhists, Romanists and Protestants; and though his language was imperfect, his method of thought set forth the subtleties of the ancient religions briefly and well. The average listener could not but wonder if these Chinese converts were yet to be demolished by their countrymen on their return to China as representatives of the hated Western civilization. The church was crowded with those interested. The collection and pledges amounted to $37.40.

Southern California

San Diego.—Ex-President Brooks of Tabor College, Ia., has with much acceptance supplied for several Sundays the pulpit of Rev. Stephen A. Norton, D.D., of the First church.

Los Angeles, Bethlehem.—The employment bureau is proving a helpful department in the institutional work here. Many have been helped to work by it. Lodging at the Annex is now furnished for ten cents a night.

San Miguel.—It was Children's Day at San Miguel and the Methodist friends helped nobly in the exercises and attendance. The collection was $2.37. Rev. Francis W. Reid was present to address the people, and after the service received a unanimous call to serve this church in connection with that in Paso Robles.

Avalon, Catalina Island.—Our Sunday-school successfully combined a Children's Day and Temperance exercise for the evening of June 10th. We are in the new parsonage, which is a building reflecting credit upon both church and community. It is our hope and expectation to fully pay for it before the summer ends. A pulpit chair is a recent and much appreciated gift. We received one young man by letter at our last communion season.

Paso Robles.—Rev. Francis W. Reid preached Sunday morning and Rev. John L. Maile, Superintendent of Home Missions for Southern California, preached in the evening. After the evening service a unanimous call was extended to Mr. Reid to become pastor of the church, which was accepted. The church is full of faith and good works and goes for-

ward greatly encouraged to build its church and maintain the cause of Christ in the community.

Sherman.—This church held a very successful fellowship meeting on June 12th. Rev. E. Cash, the pastor, had in hand a program of excellent topics that were discussed with vigor and spiritual sympathy. Rev. C. S. Billings, in his unique manner, led the afternoon session, in which Christian testimony was freely given. "How the Church Helps the Community" and "How the Community Helps the Church" were topics which incited fruitful discussion. Pastors Thos. Hendry, D. L. Jenkins, F. A. Field, Evangelist Billings and Supt. Maile took part in the addresses and discussions.

Paso Robles and Its Work.

I have accepted a call to the church at Paso Robles because the needs, difficulties and opportunities there appealed to me strongly. After studying the conditions there I believe that should our churches abandon or neglect this field Congregationalism would deservedly become a by-word and a hissing. Rev. S. D. Belt won the esteem of this community, wore himself out in its service, and died with a great hope upon his heart that his work and prayers for a suitable church building be carried to a successful issue. I am here with that purpose. It is fortunate that I have experience as an architect and peculiar training for the work in hand.

Paso Robles is a strategic point. It is the natural and commercial center of fifteen thousand square miles of country, much of which is fertile. Dry as this season is, hundreds of tons of wheat will be shipped from here. My nearest Congregational neighbors are at San Luis Obispo, thirty miles to the south; Santa Barbara, one hundred and fifty miles to the southeast; Bakersfield, one hundred miles to the east; and Pacific Grove, one hundred and twenty-five miles to the north. With the completion of the railroad, Paso Robles has a future very similar to the city of Fresno. We must hold this field, with a territory larger than some Eastern States.

Before coming I heard much of the superfluity of churches here. That may be, but if the little edifices and the people who worship in them were put together, all would make only a small church. We have the advantage in seeing what other denominations have done, and in being able to have the best located and equipped church at a comparatively small expense. Mr. Belt was too modest in his estimate of the sum needed for a building. Now that this building is to be made a memorial of him, it must be suited to the present and future needs of the town; not an overgrown, pretentious edifice, but a comfortable and convenient structure that will be expressive of Congregational culture and faith. From my mingling with the business men during my few days here, I see that Congregationalism is regarded as rather "small potatoes." Seeking to find a vacant house for home and parsonage, I have been sent by real estate agents to all kinds of dilapidated structures, with desolate surroundings, as being suitable and within my probable means. Ideas like this must change. We ought to hold the relinquished work of the Presbyterians here as a sacred trust and our own cause as a precious heritage, and see to it that the grand old faith which we hold in common is suitably maintained. The people in our church here are unusually devoted, liberal and persistent, but they cannot build for themselves. I can plan, and devise, and make every dollar do the work of two, but the dollars must come first. In addition to the amount already pledged, I want $1,000 from the churches and Endeavor Societies of California; and I want it quickly. This church ought to be dedicated December 29th, so as to begin work with the opening century. Let us not make the mistake, as sometimes, of letting the opportunity go by. When the tide of prosperity returns here, as it surely must, let us be ready to take it at its flood. It is not the time for sympathy, sentimentalism or prayers—although these are valued—but for cash. Write your name, church pledge and address upon a postal card and send it me at once.

Please do not neglect this or wait for further invitation. You know me, and I know most of you. I am here ready for the fray; now supply me with the sinews of war, and I will speedily send you news of the victory.

Fraternally yours. *Francis W. Reid.*
Ex-Secretary California C. E. Union.

The subject of the paper to be read at the meeting of the ministers next Monday, by Rev. B. F. Sargent, is "Best Methods for the Mid-Week Meeting."

The Berkeley Gazette says concerning Park Congregational church of Berkeley: "The intention is to build a vestibule on the front of the church, to fit the building with electric lights and put in pews in place of the chairs used at present. The church will then be repainted and papered throughout."

The West Oakland Congregational church building will in all probability be moved ere long from Chase street to the corner of Peralta and Tenth. This will give it a location convenient to the Eighth and Twelfth street electric lines, and not far from the Center street station. Improvements on the building and a parsonage are contemplated in the new location.

Washington Letter.

I. Learned.

Not "too full for utterance," but too full of various work, has been the condition of your correspondent since his return from your wonderful State and cities, and this alone has prevented any news-message coming to you and your readers, from this North coast-boundary State, until now. The Congress was almost a surfeit of good things, which are being more and more digested as some of them are put into practical work and made a force for service. As one feasts and retires more than satisfied, and only comes to his daily toil relying on common fare, coarser but not less nourishing food, so one re-enters upon the usual duties of his lot in life, after such experiences and fellowship as the Pacific Coast Congregational Congress furnished all who had part in it.

Secretary Boynton of the C. S. S. & P. S. came north at the close of the Congress, spending two days in Portland, Ore., and three, including Sunday, June 3d, in Seattle. On that Sabbath, under the conduct of Supt. Greene, he visited six churches, Sunday-schools and Endeavor societies, making seven addresses during the day. On Monday, the 4th, he turned his face Eastward, spending one day at the State Sunday-school Convention at Walla Walla, visiting Whitman College and Whitman's grave, and then pursuing his journey homeward via Boise, Idaho, Denver and Chicago.

The State Sunday-school Convention, led by Marion Lawrance and his traveling associates, representing both the international and interdenominational work, was perhaps the largest success of any similar gathering ever held in Washington. The addresses given were of a very high order. The preceding Sabbath meetings were held by these parties in Spokane, and on the Sabbath following in Victoria, B. C., Seattle and Tacoma.

The annual commencement exercises of Whitman College and the dedication of the Pearsons Memorial Hall took place during the week now closing, and not two weeks ago, as stated in The Pacific of the 14th inst. The baccalaureate sermon was preached on the 10th inst., by President Penrose, and the sermon before the Christian societies on the evening of the same day by Rev. H. C. Mason of Pullman. The annual meeting of the trustees was held on the 12th, continuing nearly the entire day. Three of the trustees were unable to be present and only two of the twelve members of the Advisory Board were in attendance. Much business was, however, transacted, and the outlook for the coming year is most favorable. The presence of Dr. O. W. Nixon of Chicago and the several addresses given by him to the students, the members of the graduating class, the trustees, and last, but best of all, his grand oration before all the friends of the College, as marking the dedication of the new building, produced a profound impression upon all who assembled to hear it. The annual college dinner was given as usual and was followed by brief speeches from Dr. Nixon, Revs. H. C. Mason, H. P. James and others. The graduates numbered six, all young men, three each from the classical and the scientific courses. Their addresses were most excellent, both in matter and in manner of delivery.

Several changes are about to come over many of our churches in the persons of their pastors. Rev. A. B. Snyder has been called to the church at New Whatcom for a six months' supply, with a view to settlement.

Rev. Benjamin James has resigned at Port Angeles. Rev. H. W. Mote has resigned at Christopher and accepted a call to Sprague. Miss Rosine M. Edwards has resigned her pastorate at Tolt. Rev. W. L. Dawson has resigned at Ahtanum and gone to Ohio. Rev. Jas. C. Young has resigned at Port Townsend and has been asked to supply at Kirkland, whither he has already gone.

It is reported that the church at Port Townsend has been disbanded. It was organized by council in 1889 and it seems quite irregular that any steps toward disbanding should be taken without counsel or any disposition of their property.

Rev. James Campbell is supplying at Black Diamond, but a regular pastor is essential to their best work and growth.

Rev. A. R. Olds resigned some weeks ago the pastorate at Eureka, but continues at Touchet and some other points in Walla Walla county. Prof. Loomis of Puget Sound Academy is supplying the Snohomish church for a few Sabbaths.

Rev. Horace J. Taylor has returned to Fidalgo City (Dewey P. O.), after several years' residence in Eastern Ohio.

Sylvan church, on Fox Island, have their new church edifice well along and will be ready for dedication in a few weeks.

Mr. Robert Wyatt, who has been so useful in the little church at Holly, died about the first of the present month.

Rev. H. W. Mercer at Long Beach, Pacific county, has resigned his pastorate, to take effect July 1st.

Rev. O. L. Fowler of Orting, McMillin and Alderton, has gone East on a two months' vacation.

The church at Olympia is now vacant and awaits a new pastor.

Rev. H. M. Painter of Pataha City has abandoned that field on account of insufficient support.

Rev. R. W. Fletcher of Latona is visiting with his former people at Quillayute and vicinity.

Roy and Gelm are yet without a pastor.

The Monte Cristo railway having been opened a new population has come into Silverton, the Sunday-school has been reorganized and regular lay preaching services are now being held by Mr. Ressigue, a railway engineer who has previously done good work at other points along this line of road.

Seattle, June 16th.

Oregon Letter.

By George H. Himes.

One of the most charming places in Hood River valley, sixty-five miles east of Portland —one of the most lovely valleys anywhere on the Pacific Coast—is Eggermont, the country home of Mr. and Mrs. F. Eggert of this city, whose efforts in promoting the Pilgrim faith are well known throughout all our borders. Superintendent Cephas F. Clapp and his wife recently spent two weeks there as guests. This gave Mr. Clapp opportunity for doing some much-needed work, and Mrs. Clapp much-needed rest, as her health is anything but the best. She has a great desire to work for Christ, and does a great deal, despite her frail body. While slight in stature she has a spirit of heroic mould, and what she accomplishes, and the gentleness manifested through it all, is enough to put to shame many a one of far greater physical strength. In her case particularly, her apparent weakness is a source of great strength.

The surroundings of Eggermont, for a brief summer vacation, are such as would be very attractive to Dr. McLean. In it all there is a rugged restfulness that is certainly equal to anything he finds on the upper Sacramento, with the trout streams thrown in, and Mount Adams overtopping all, as if a sentinel in keeping watch to see that fish stories are kept in due bounds. It is not likely that Mr. and Mrs. Eggert could be persuaded to accept the responsibility of caring for two such veterans as Dr. McLean and Supt. Clapp at the same time, with all that implies; but if they could the Hood River country would have an experience such as it never has had yet.

Superintendent Clapp preached at the Riverside church on the 3d and 10th inst. On the first day he gave an interesting account of the Pacific Coast Congregational Congress. The trustees of the church have just had the parsonage repaired and repainted, thus making it commodious and beautiful. It is now the largest and best finished parsonage in the State. The Ladies' Aid Society placed $75 in the hands of the trustees to assist in making payment for the improvements as above set forth.

The day of days in the eyes of all Oregon pioneers, June 15th, was duly celebrated last Friday by the annual reunion of the Oregon Pioneer Association, for the twenty-eighth time. Upon this day, fifty-four years ago, at the national capital was signed the treaty which settled the "Oregon question" by giving the area now embraced in the States of Oregon, Washington, Idaho and all of Montana west of the Rocky Mountains, to the United States, after a controversy in Congress and with Great Britain for twenty-eight years. This was the work essentially of the Oregon pioneer. This act settled the destiny of California as well; for had there been no Oregon pioneers there had been no discovery of California gold. James. W. Marshall lived in Oregon not fifty miles from the spot where these lines are being written for three years before he went to California. Thus it may be seen that the destiny of California, as well as of the original Oregon, was bound up in the event of June 15, 1846.

Several hundred of the time-worn men and women assembled to renew old acquaintanceship and exchange greetings. They came from the extreme south, 340 miles away; from the north, 160 miles; from the east, 300 miles; and from the west, 100 miles. The topography of the country is such that Portland is central from all points, thus affording a common meeting ground from every point of the compass. The citizens of Portland largely provide for the entertainment of this heroic band of State builders and, as always, feel that "nothing is too good for them." For sixteen years it has been the privilege of your correspondent to fill the place of secretary and executive officer of the Association, and thus being placed in close touch with the spirit of the body in all parts of the State. In this capacity, also, it has been his duty to plan for and manage every annual meeting and to plan for every feature pertaining to entertaining all who attend. While every annual meeting has more or less of historical value, the chief purpose is to secure social intercourse and renew past acquaintanceship. It would be difficult to find a more impressive scene than to look at the banquet tables prepared for 700 with every one filled, the ages of all averaging above sixty-five years. Four survivors of the Whitman massacre were present, and one of the addresses was given by the oldest native son of Oregon, born of white parents, his date being December 7, 1838, and his father and mother being Rev. Elkanah and Mary Richardson Walker, missionaries of the American Board that year.

Portland, June 17, 1900.

The children of the late Professor Edwards A. Park of Andover, having in the contemplation the publication of his biography and his works, kindly request friends who have letters from him in their possession to forward the same to Miss Agnes Park, Andover, Mass. These letters will be returned to their owners, if desired.

"STEER STRAIGHT FOR ME."

A fisherman, who habitually ank to excess, used to sail from a all cove on the Scottish coast the fishing grounds, several les out in the ocean. There was lighthouse to guide him, not en a beacon-light, and the chan- l was intricate. When the fish- nan had taken a drop too much d night had fallen, it was danger- s work entering that cove.

His little son used to watch for father's coming, and soon as he w him would run down to the int, and cry out, "Steer straight me, father, and you'll get safe me!"

The boy died; and one evening e father was sitting at his lonely eside. His conscience troubled m, for he had been thinking over e sins of his life. As the night ttled down he thought he heard e voice of his boy ring out rough the darkness, "Steer raight for me, father, and you'll safe home!"

Springing to his feet he called it, "You're right this time, my n!"

From that moment he was a anged man; he gave his heart to e Lord Jesus Christ, and served m until he was taken to heaven join his little son whom he had ved so much.—[Our Boys and irls.

HE SOUL'S REGULAR BREAK-FAST.

George Mueller, the patriarch of ristol, began every day of his nsecrated life with devout medi- tion upon the Word of God. peaking of this habit, he says:

"It often astonishes me now that did not sooner see this point. nd yet now, since God has taught ie, it is plain to me as anything iat the first thing the child of od has to do, morning by morn- ng, is to obtain food for his in- er man. As the outward man is ot fit to work for any length of ime except it take food, and as his is one of the first things we do n the morning, so it should be vith the inner man. Not prayer, ut the Word of God; and here gain, not the simple reading of the Word, so that it only passes through our minds just as water runs through a pipe, but consider- ing what we read, pondering over it and applying it to our hearts."—[The Evangelical.

The greatest prayer is patience. —[Buddha.

The deepest pleasures are the purest; and of all pleasures, the purest is the peace of God. To feel that he is love, to draw so near him as to forget the world, so near as to lose the love of sin, to feel this, is of all pleasures the sweetest, the purest, and most profound.—[Anon.

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HOW HE WAS SAVED.

When I was in Manchester, said Mr. Moody, I went into the gallery one Sunday night, to have a talk with a few inquirers, and while I was talking, a business man came in and took his seat on the outskirts of the audience. I think at first that he had merely come to criticise, and that he was a little skeptical. At last I saw he was in tears.

I turned to him and said, "My friend, what is your difficulty?"

"Well," he said, "Mr. Moody, the fact is, I cannot tell."

I said, "Do you believe you are a sinner?"

He said, "Yes, I know that."

I said, "Christ is able to save you," and I used one illustration after another, but he did not see it.

At last I thought of the ark, and I said, "Was it Noah's feeling that saved him? Was it Noah's righteousness that saved him, or was it the ark?"

"I see it now," said he; "I see it."

He got up and shook hands wth me, and said, "Good-night; I must go. I was determined to be saved before I went. I see it now."

A few days after, he came and touched me on the shoulder and said:

"Do you know me?"

I said, "I know your face, but do not remember where I have seen you?"

He said, "Do you not remember the illustration of the ark?"

I said, "Yes."

"It has been all right ever since." said he. "I understand it now. Christ is the Ark; he saves me."

The very gleanings of those mercies which God's people have are better than the whole vintage of the whole world.—[Carlyle.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made by F. J. Cheney & Co., Toledo, Ohio. Testimonials free. per bottle.

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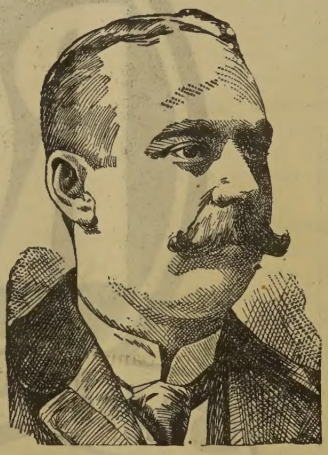

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A story is told of a great captain who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field today was a soldier who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."—[Selected.

One evening when Luther saw little bird perched on a tree lim to roost there for the night, h said: "This little bird has had it supper, and now is getting read to go to sleep here, quite secur and content, never troubling itse what its food will be, or where it lodgings, on the morrow. Lik David, it 'abides under the shado of the Almighty.' It sits on it twig content, and lets God tak care."

No one can keep hold of God' hand while stepping on the right of other people.

Household.

olesome Desserts for Children.

BY MISS KATE L. RORER.

. little New England girl, refer- ; to her neighbors, said in awe- cken tones: "They're awfully people. They have pie three es a day." Possibly there are households in which this state opulence prevails, but nevertheless, there are many in which pastry constitutes the majority of the desserts. It is scarcely necessary to say that there are pies and pies, varying from a pale, leathery variety to the flaky, golden, "melt-in-your-mouth" kind. The latter is, of course, more digestible than the former, but, as a rule, pastry should be used sparingly, especially when there are children in the family.

Now there are numberless wholesome desserts which the children may eat with impunity, and which are as appetizing as they are wholesome. Fruit naturally heads the list of these, and has the additional merit of being economical. In summer great variety can be obtained, while in winter, oranges and bananas can be supplemented by dates and figs. For a pretty dessert, fill a glass dish with alternate layers of sliced, sweetened oranges and grated cocoanut. If the members of your family are fond of apples, you are fortunate, for the name of "apple" desserts is legion.

Brown Betty is sure to be a favorite with the children, and is made as follows: Place in the bottom of a baking dish a layer of stale bread crumbs, and next a layer of apples, sliced, sprinkled with brown sugar, and cinnamon and dotted with butter. Alternate the layers in this manner, letting the last layer be of crumbs. Mix half a cupful of molasses with an equal quantity of water, and pour over the pudding. Bake in a moderate oven three-quarters of an hour, and serve hot or cold, with hard sauce.

Bird's Nest pudding is another way in which apples may be utilized. Pare and core the apples, and place in a baking dish. Pour over them a custard made according to the ordinary rule, and bake till the custard is "set." Apple tapioca and apple dumplings are both easily made, and baked apples are by no means to be despised, especially if served with whipped cream. Most children enjoy custards, especially if baked in "Ramakins," or served as boiled custard, thoroughly chilled in glasses. This latter is much improved by the addition of a few oranges cut up in it.

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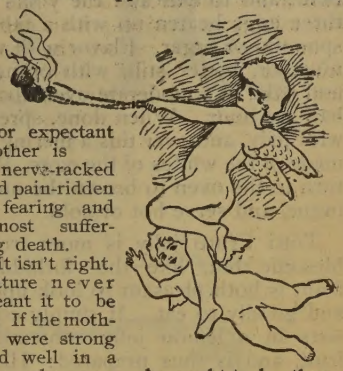

poor expectant mother is nerve-racked and pain-ridden — fearing and almost suffering death.

It isn't right. Nature never meant it to be so. If the mother were strong and well in a womanly way, as she ought to be, there would be no danger and little pain.

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to the boarding house variety of that name, is made as follows: Over half a pint of stale bread crumbs pour a quart of boiling milk, and to this add the yolks of three eggs beaten up with a tablespoonful of sugar. Flavor with vanilla, or, better still, with orange, and bake in a moderate oven about half an hour. When done, spread with jelly, and over this a meringue made of the whites of the eggs. Return to the oven to brown the meringue, and serve hot or cold.

Tutti Frutti jelly is more troublesome, but, like the forbidden fruit, is both pleasant to look upon and goodly to eat. It simply consists in a lemon jelly containing fruit, and is thus prepared: Having made the lemon jelly, wet a mold with cold water, and pour in a portion. Now add a sliced banana, a few strawberries, or some other fruit, and set on the ice to harden. When it is so stiff that the fruit is firmly "caught" add more jelly and more fruit, and when this has hardened add a third layer as before. Almost any fruit may be used—sliced peaches, stoned cherries, apricots, or red raspberries—and the result is a very pretty dish. Tapioca admits of great variation, since it cannot only be made into a pudding, with eggs and milk, but can also be acceptably combined with almost any fruit or berries. Apple tapioca has already been alluded to, and cherry, orange, peach, raspberry and strawberry tapioca each has the merit of being appetizing and easily prepared.

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